

PEACETIME RECORD IS MARKED UP IN CJA CAMPAIGN, DESPITE PROBLEMS

MONTREAL (Staff) —

This city's Combined Jewish Appeal and Israel Emergency Fund campaign has achieved a peacetime record with just under a 5% increase in the total amount of money collected and pledged, as against last year.

The closing dinner of the 1977 campaign, held at Hotel Bonaventure, was newsworthy for another reason — the announcement that a 37-year-old tradition has been broken with the appointment of Milly Lande as the 1978 general campaign chairman. She will be the first woman in Canada to act in this capacity.

There was a jubilant air at the dinner which attracted 840 workers, a record number for a closing affair.

"How many dared to think we could reach this extraordinary amount," declared Allied Jewish Community Services President Hillel Becker, alluding to the approximate \$630,000 increase. "Senior members of the campaign are shaking their heads in disbelief."

Levine got his oft-repeated wish to stand at the closing of this year's campaign and announce that it was a success. "I asked for the opportunity of rising at the closing campaign function... to tell Menachem Begin and the people of Israel, Pierre Elliott Trudeau and the people of Canada, Rene Levesque and the people of Quebec — the Montreal Jewish community is alive, vibrant and well," he told a cheering audience.

"A campaign tests the mettle of the community in terms of its determination to remain strong and viable and Jewish. It tests the fortitude of its leadership as to whether or not it can reaffirm its commitment for yet another year. It tests the campaign team — faced with more and varied problems this year — than probably ever before. Community, leadership and team passed these tests admirably and with flying colors."

The Canadian Jewish news



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Givens is opposed to CJC action body

TORONTO (Staff) —

Canadian Jewish Congress has decided to initiate its own Israel action committee to mobilize and educate the Jewish community, but Canadian Zionist Federation President Phil Givens thinks the concept should be scrapped.

According to Congress Central Region Chairman Sam Filer, the new committee will be headed by a professional situated here, whose salary and expenses will be covered by the national office.

The committee was formed in part, he said, as a response to Canada's position in the United Nations and its recent abstention on a PLO-related resolution at the International Civil Aviation Organization meeting in Montreal.

Givens said the CZF and CIC were adequately handling Israeli public relations within the Jewish and general communities. "I strongly appeal to Congress to reverse its absurd concept and work within the framework we have now, which is more than adequate to deal with the question," he said.

The CIC's budget, he noted, was already large enough that additional funds should not be allocated to Israeli action programs.

"Who needs to add another arm to the octopus?" he asked.

But, CIC Director of Communications Nick Simmonds saw a need for the new committee. It will not overlap, but transmit CIC policy to the Congress rank and file.

"Their job is to communicate to the Jewish community," he said, while the CIC's mandate is to lobby government, media and the general community.

vidual already employed by the CJC. National officers approved the idea but the vote was not unanimous.

The Central Region has also decided to resurrect its foreign affairs committee to handle international issues outside of Soviet Jewry, Israel, and Jews in Arab lands. It will concern itself with Rhodesia, South Africa, and Latin and Central America. A professional will handle this

portfolio, part-time.

The officers ruled on the question of whether to admit the public and press to its regular meetings, but the decision will not be revealed until a meeting of the regional executive, Dec. 7.

According to Filer, over 50 people attended a weekend regional meeting in Oshawa with close to 25 representatives originating from centres outside Toronto.

Teenager 'shares' his Bar Mitzva with activist's son

By JANICE ARNOLD

MONTREAL —

On Dec. 10, International Human Rights Day, there will be two empty seats in the men's section of Tifereth Beth David Jerusalem during Ned Steinman's Bar Mitzva.

These are the symbolic places of Pavel Abramovitch and his son Felix, who can't legally celebrate his Bar Mitzva on the same day in the Soviet Union.

Abramovitch, who lives in Moscow, is one of the Soviet Union's leading human rights activists.

Ned tells the story of the Abramovitch with the same facility another boy his age might recount last night's hockey game.

Abramovitch applied for an exit visa in 1969 and was refused on the grounds that he had been privy to state secrets. He was a radio engineer, who had worked in the development of computers. He lost his job as a result of the application and since then has been making a living as a Hebrew teacher.

Ned is the son of Dr. Arnold and Carolyn Steinman of Cote St. Luc. Practically weaned on Soviet Jewry, Ned has been taking part in activities on behalf of his brethren in Russia since almost before he could walk.

"I used to push him in a stroller during Soviet Jewry demonstrations," said his mother, a dedicated member of the Group of 35.

Ned, a student at Herzliya High School and an aspiring psychiatrist, along with his sisters Stephanie and Maria, grew up with the story of his maternal ancestors, the Notkins, of St. Petersburg. The Notkins, whose roots in Russia went back to 1776, founded the first Jewish day school and cemetery.

Both his parents attended the Second World Conference on Soviet Jewry in Brussels in February, 1976. Ned oversaw a letter-writing campaign to Refuseniks and the sending of Hebrew books to the Soviet Union for his class last year.

Sharing his Bar Mitzva with Felix Abramovitch is more than a ceremony to Ned. "Here I am free to study my own religion and language while Felix cannot. I feel in some small way I can help mankind. And as the Talmud says, if I save one person it is as if I have saved the whole world. If I can do that I will feel I have done a lot in my life," he says.

Rabbi Joshua Shmidman will mention the name of Felix throughout the Bar Mitzva and bring the plight of the Abramovitch family into the service. Ned has been writing to the Soviet family for the past year. They were invited to the Bar Mitzva, but no reply has come. The Steinmans feel sure that they will find out about the joint ceremony.

One of the boy's latest projects is an appeal for the freedom of Refusenik Anatoly Scharansky. He has written a series of letters to Prime Minister Trudeau, and Ned would like to see Trudeau take a public stand in defence of Scharansky, who has been in prison since March 25 and may go to trial Dec. 25 on trumped-up charges of espionage.

"This is not a Jewish problem but a human rights problem," says Ned. "As a proud Canadian I would like to see our Prime Minister take a stand... The world can then see how we can live and they cannot."



(R. S. Diamond photo)

Ned Steinman will share his Bar Mitzva Dec. 10 — International Human Rights Day — with Felix, son of Soviet activist and Refusenik Pavel Abramovitch. Joint event will take place in Tifereth Beth David Jerusalem.



Eleanor Rose of Toronto helps pin carnation on lapel of Ontario Premier William Davis prior to the Toronto Negev Dinner at which he was the honoree. Looking on is the premier's wife, Kathy. A crowd of 1,750 turned up for the Jewish National Fund dinner at the Sheraton Centre on Wednesday.

Davis tells JNF Negev Dinner he will legislate against boycott

By LEWIS LEVENDEL

Associate Editor

TORONTO —

Although he was being honored by Toronto Jewry for the second time this year, Ontario Premier William Davis helped make the annual Negev Dinner the most financially productive Jewish National Fund event in the world.

Jack Gwartz, Toronto JNF president, made that announcement to 1,750 persons at the Sheraton Centre Ballroom at what is widely considered this community's

most prestigious annual function.

Davis was also honored in February by the Toronto United Jewish Appeal at a dinner at the Inn on the Park attended by 750 persons. At last Wednesday's affair he attracted more than twice that number.

The premier, who announced he'll go to Israel next year, is the third non-Jew to be a Toronto Negev Dinner honoree. Others were John Diefenbaker and John Bassett. The 48-year-old Davis visited the Holy Land nearly a year ago.

During his address to an

audience that included many provincial and local politicians, he promised legislation on the Arab boycott before the end of this year's session. He first talked of such legislation during his Israel trip.

Although he did not give details of the proposed law, the premier did say "we will seek to make it clear that as our own province is concerned, economic boycott which prejudices citizens of this province by virtue of their ethnic background, religious affiliation or freely expressed views will not be tolerated by the Legislature and people of

Ontario."

It is reported the bill would probably compel companies that are under pressure to observe the boycott to inform the government of this pressure. Failure to do so would mean loss of contracts from the government and its agencies.

Lionel Schipper, associate dinner chairman, presented the tribute scroll to Davis. In his honor, a 16-acre recreation development will be dedicated as a major component of the Jerusalem Forest in the western section of the Israeli capital.

Dinner chairman Gerald

Shear, in his tribute, declared: "The Jewish people have found Premier Davis a true and proven friend. He is a champion of human rights who cherishes individual freedom, and can draw from a deep personal reservoir of courage and integrity to take a strong and just stand on difficult issues that are of particular concern to all people of goodwill."

In his speech, Davis viewed President Sadat's visit to Israel as a step forward in the advancement of direct negotiation, a principle of Jerusalem's foreign policy.

He also noted, to applause, that "surely, as we look to the Middle East, we can be reminded here in our own country just how surmountable our differences really are by comparison."

And he added: "It certainly gives one cause to wonder about those here at home who are not able to be optimistic about our own country and our own future."

Davis said he would look to Canada's Jewish population, among others, because of their understanding, "for significant leadership and increasing energy and commitment in search for tolerance, commitment and sensitivity on cultural issues."

Prior to his prepared address, Davis took note of a number of Conservative Party workers in the audience including Joe Eisenberg, Edie Goodman and Hugh Segal, along with Judge Philip Givens, recently appointed by the premier to head the Metro Toronto Police Commission.

Before the premier's speech, the JNF presented a moving audio-visual presentation of the history of Jerusalem and its reunification, and the organization's plans for beautification in and around the city walls.

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Egypt's Anwar Sadat

(Gadi Hoz photo)

Israelis off to Cairo likely this weekend

JERUSALEM —

Israeli senior officials may be in Cairo as early as Friday or Saturday to attend preparatory Middle East talks initiated by Egypt's Anwar Sadat.

The officials chosen by Prime Minister Begin to represent Israel were Eliahu Ben-Elisar, director-general of the premier's office, and Meir Rosen, legal advisor to the Foreign Ministry.

As of Tuesday afternoon, only Israel, Egypt and the United States were due to attend the conference in Cairo, Syria, Libya, Algeria, Jordan, the PLO and Iraq conferred in Tripoli Thursday, charging that the main aim of the Cairo meeting was to pave the way for a bilateral pact between Egypt and Israel.

The Soviet Union, which was also invited to send a delegation to Cairo, had, at press time, still not decided whether to attend.

Sadat's latest initiative was launched last week in his address to the Peoples Assembly (the Egyptian parliament) in which he reported on his visit to Israel of Nov. 20-21.

Waldheim and the U.S. and the Soviet Union, co-chairmen of the Geneva Conference, to advise them that Egypt was prepared to receive all parties to the Middle East conflict "to prepare for the Geneva conference."

Sadat said in an interview with NBC television correspondent John Chancellor in Cairo that he wanted all parties to the Middle East conflict to come to Cairo.

"But if the Israelis only come, I shall start the conference. I shall be starting it with them," he said, adding, "If everything goes okay here in Cairo and no one attends, except one or two or whatever comes, I shall be proceeding to Geneva also."

Sadat said much the same in an appearance on the CBS TV program Face the Nation. "I shall be proceeding to Geneva, even if I go alone, and I shall be proceeding to Geneva for this comprehensive settlement," he declared.

He said that following agreement at Geneva, "I shall be calling for an Arab summit here and put what we have already agreed on before them... And they shall have to decide for themselves."

[See editorial, page 6]

Cultural freedom for Soviet Jewry seen essential for its future survival

By TOBA KORENBLUM

TORONTO —

Unless cultural rights are secured for Soviet Jews, their future is in peril and political action to spur emigration will be futile, warns a leading activist.

Benjamin Fain, who arrived in Israel last July, says Western Jews are under the illusion that political pressure will prove to be the sole salvation of Soviet Jewry; but there may be nothing left to save, unless a religious and ethnic spirit is imbued in the community.

"It is important not only to promote the slogan 'Let my people go,'" the physicist said in an interview last week, "but also to sustain the Jewish national movement within the Soviet Union."

Chairman of a cultural symposium in Moscow that was disrupted by the KGB last year, the Russian predicted that Zionist aspirations and aliyah would both flag if educational materials were

not introduced into Jewish society.

In North America on a speaking tour, Fain said 80% of Soviet immigrants to Israel originate from the Baltic or Georgian regions — where Jewish identification is high — and that source of olim is nearly exhausted.

If the Soviets left emigration unrestricted, the numbers of Jews seeking exit visas — particularly to Israel — would not rise substantially, he claimed, because those in Russia proper "have no national motivation."

The 47-year-old academic, now a professor at Tel Aviv University, was detained under house arrest last December for his participation in the cultural symposium. He and other activists were interrogated while their material for the conference was confiscated.

He, and other Jewish activists now in Israel, are organizing an association for the purpose of preparing bilingual curriculum for all age

groups; campaigning against Helsinki violations of cultural rights, and countering anti-Semitic propaganda, "the main factor destroying Soviet Jewry."

"The realistic way to face the problem," said Fain, a slight man with a serious, quiet demeanor, "is Jewish self-education in the Soviet Union. People are afraid to display their Jewish identity. 'Jew' is a dirty word."

He said Western committees for Soviet Jewry have been "indifferent" to the concept of bolstering cultural rights and have focused on political protest.

Another thrust to the campaign for Soviet Jewry should centre on publicizing the illegal confiscation of books, violations of international postal accords and the fact that Soviet Jews are not granted equal rights offered to other cultural and religious minorities.

He pointed to the recent international book fair in Moscow and its display of

Jewish texts as a promising precedent. Russian-Hebrew dictionaries are grabbed up from tourists and tape cassettes of Israeli and ethnic music are extremely popular.

Fain first applied for an exit visa in 1974. He lost his job at the Institute of Solid State Physics two years later, where he specialized in chemical physics. Although he was released, a colleague, Josef Beglin, also prominent in the cultural rights campaign, was imprisoned.

Recalling Golda Meir's visit to the Moscow Synagogue, on the formation of the state of Israel in 1948, the Kiev-born activist said that event and the Six Day War of 1967 spurred a Soviet Jewish renaissance.

Disappointed that so many of his brethren fail to choose Israel as their destination upon emigration, he added: "Only in Israel do I see a future for Soviet Jewry. Jews in Canada and the U.S. have the same problem — a problem of survival."

World News



Solemn-faced Egyptian and Israeli entourages accompany President Anwar Sadat and Premier Menachem Begin on walk through Yad Vashem memorial to Jews who died in World War II concentration camps. The Egyptian leader was interned by British authorities during the war for reported pro-Nazi sympathies.

The latest Israeli fad

By YITZHAK SHARGIL

TEL AVIV [JTA] —

The latest fad among Israeli journalists is to telephone Cairo directly — either the office of the Middle East News Agency or Al Ahran, Egypt's major newspaper. The front pages of Israeli newspapers have been full of reports of the exchanges, although it appears now that the novelty is beginning to wear off.

In the meantime it was learned in Jerusalem that Israel would not cut off the telephone communications with Egypt unless it was requested to do so. Telephone communications with Egypt — and Morocco — were established for the first time, to allow the Egyptian journalists to report to their media. The communication was reached via the international operator in Athens. Direct dialing to Morocco also continues.

A spokesman for the president's office told Yediot Achronot that Sadat returned from the visit deeply moved and will never forget the warm welcome he received. An Egyptian sportswriter expressed the hope

to Maariv's sports editor that Egyptian and Israeli teams will soon compete against each other in athletic contests.

Businessmen are also taking up the opportunity opened by the Sadat visit. Chaim Peled, head of a local public relations office, took out a quarter-page advertisement in Al Ahran for \$250 urging Egyptian businessmen to use his company to advertise their products in Israel.

The director of an Israeli underwear company, Delta, has asked its representatives in London to try to approach the Egyptians there about the possibility of buying Egyptian cotton. In exchange, the company proposes selling Israeli-made goods in Egypt.

Meanwhile, it was announced that a booklet has been published in honor of the meeting of the two national leaders. Its title is *With Sadat and Begin in Jerusalem — an Album of Hope*. It will be sent free to all who request it as a memento of the historic visit. The publication is being issued by Operation Recognition, a body devoted to bringing about the recognition and admission of Magen David Adom of Israel by the International Red Cross.

Davis tells Toronto JNF Negev Dinner

Continued from page 1

There were a number of awards and honors given out at the dinner including ones to Kathy Davis, wife of the premier; Shear, H. Thomas Beck, Nathan

Hurwich, Arnold and Leona Finkler, Sigmund Reiser, Max Handelman, and Albert Mandel, all members of the Negev Dinner committee; Kurt Weinberg and Yehuda Danzig, executive director and as-

stant director of the Toronto JNF and Elaine Rabinovitch and Frances Mandell, who handled technical arrangements for the dinner.

Other program participants included Sue Goodman, Beth Tikvah Rabbi

Herbert Feder, Holy Blossom Rabbi Gunther Plaut, Israel Ambassador to Canada, Mordechai Shalev, Ontario Consumer Affairs Minister Larry Grossman and JNF of Canada President Nathan Scott of Montreal.

Closer bonds between Israel, areas

GENEVA —

The occupied territories are becoming bound to Israel by ever closer economic bonds, according to a report on the "West Bank

and Gaza Strip Economies since 1967," recently published by the European Centre of the Carnegie Foundation. The centre is in Geneva.

"Whatever will be the future of these areas," says the report, "it is difficult to conceive a renewal of the total separation that existed before June, 1967 between the economy of Israel and those of the occupied areas."

The number of Arab manual workers employed in Israel — which increased between 1968 and 1974 from 12,000 to 78,000 — by that time represented 50% of the remunerated labor in the occupied territories.

In 1973-1974, only the United States bought more from Israel. The territories received 88% of their imports from Israel. During the same period

Israel absorbed 59% of exports from the West Bank and the Gaza Strip and has become their principal trading partner.

Since June, 1967, the real value of exports to Jordan from the territories has not increased at all.

The principal link between the economies of the West Bank, the Gaza Strip and Jordan was a monetary one, because the Jordanian dinar continued to be the dominant currency of the area. Floating freely with the

Israeli pound, 25% of all Jordanian currency was in the hands of the inhabitants living in the occupied territories, and by 1974, Arab banks in the territories also held 33% of Jordan's foreign currency reserves.

Sadat sends his thanks

JERUSALEM [JTA] —

President Ephraim Katzir's office in Jerusalem has received a thank-you letter from Egyptian President Anwar Sadat.

The message stated: "Dear Mr. President. It pleases me following my return back home to extend to your excellency, the people of Israel, the speaker and members of the Knesset, as well as the members of the Israeli government, my most sincere appreciation and gratitude for the hospitality accorded me and my delegation during our sojourn in your country."

"I would like to avail myself on this occasion to convey, through you, to Mr. Menachem Begin my personal thanks for the invitation he addressed to me to visit your country and the constructive talks we had together with a view to achieving genuine peace based on justice."

"The audacious step taken by us amounts to an historical turning point in the destiny of our region, whose security and stability are closely linked with the security, stability and welfare of the whole world."

"Please accept, Mr. President, in my name and on behalf of the people of the Arab Republic of Egypt, my deep thanks and regards. With my highest consideration and appreciation, Mohamed Anwar el-Sadat."

Weizmann founder was leading Zionist

BOSTON, Mass [JTA] —

Services were held last week for Dewey D. Stone who served for more than a quarter of a century as chairman of the board of governors of the Weizmann Institute of Science, and its American committee, both of which he helped to found. He died here at the age of 77, after a long illness.

A prominent industrialist and national Jewish communal leader, Stone was born in Brockton, one of nine children of immigrant parents.

An intimate of Dr. Chaim Weizmann, Is-

rael's first president, he played a key leadership role in the establishment of Israel, as an active Zionist and philanthropist and as a leader in the campaigns that marked American Jewry's greatest mobilization of funds for the survival of Jewish victims of Nazism, and for Israel's needs.

In this connection, he served as chairman of a number of key campaigns conducted by the United Israel Appeal and the United Jewish Appeal, and helped found the Israel Bond organization.

JNF helps create 26 settlements

JERUSALEM —

The Jewish National Fund has been instrumental in creating the infrastructure for the 26 settlements established in the Golan since the Six Day War of 1967.

It has reclaimed over 100,000 dunams of basalt-covered wastes for farming, built 109 kilometres of

highways and 453 kilometres of smaller roads, drained 15,000 dunams of land and installed five rainwater storage lakes with an overall capacity of 7.5 million cubic metres.

It has also planted forests and parks, the largest of which is the Jordan Valley Park north of Lake Kinneret, to cover an area

of 20,000 dunams and include interesting historical and nature sites.

The JNF also planted a park near Qazrin, the Golan's new urban centre, and has beautified the area near the ancient fortress city of Gamla, of the Jewish war against Rome fame, 1,900 years ago.



W. A. B. Douglas and Brereton Greenhous

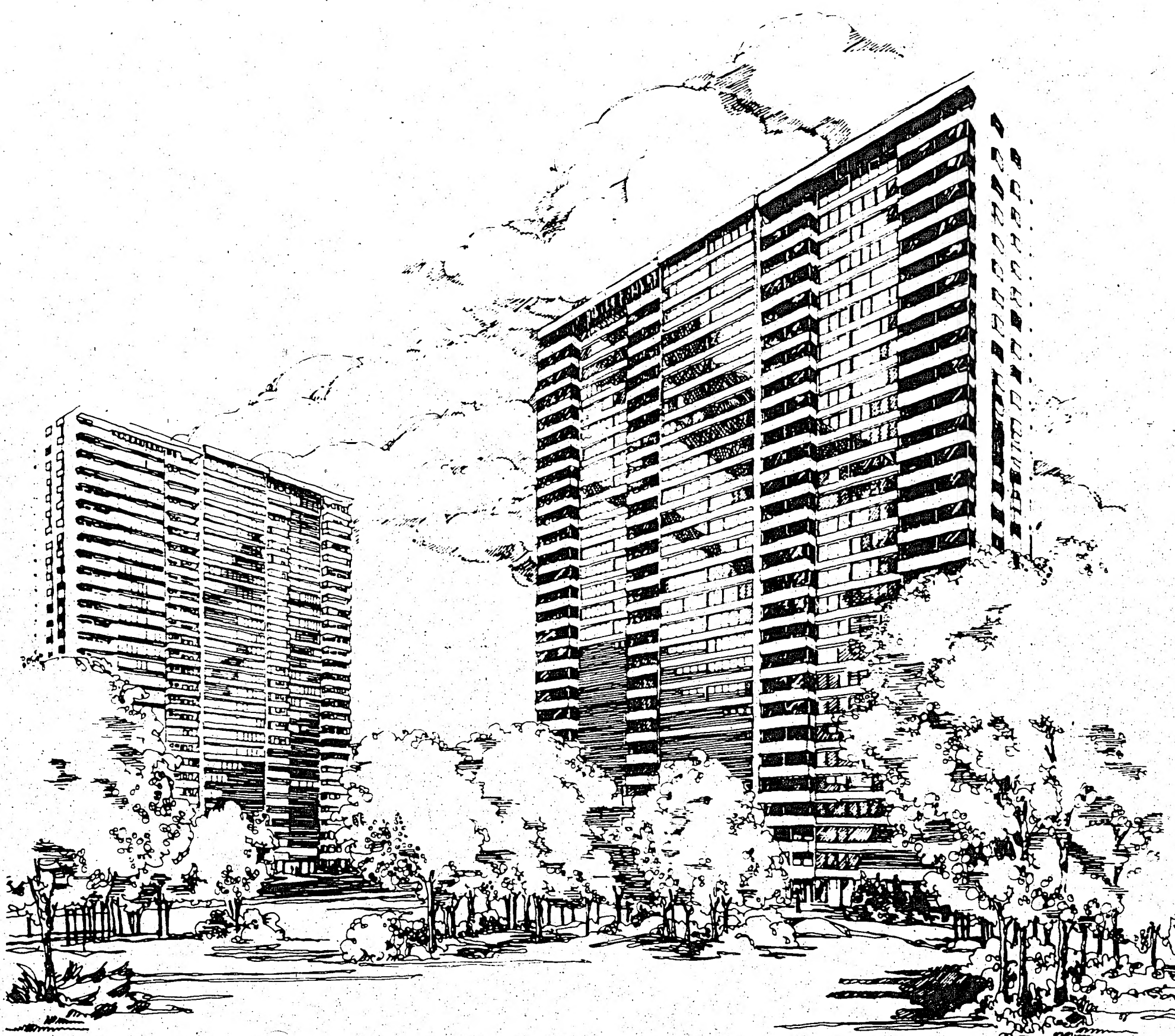
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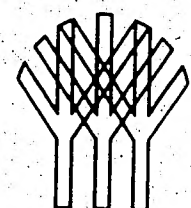
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World News

ADL calls for release of Argentine editor

WASHINGTON, [JTA]-

A vigorous protest against anti-Semitism in Argentine jails and the recent decree against Jacobo Timerman, one of the most prominent Jews in Argentina, was registered at the Argentine embassy by representatives of the Anti-Defamation League of B'nai B'rith.

The ADL delegation, which included the committee's vice-chairman, Gerald Quat, and Rabbi Morton M. Rosenthal, charged that the decree against Timerman, former editor-publisher of La Opinión, made him a political prisoner and called for his release.

Timerman was arrested

in April, 1977 for alleged subversive acts and economic crimes. When government investigations produced no basis for preferring charges against him, a decree was issued on Nov. 11 which stripped him of his civil rights and ordered his indefinite detention, without charges.

His property has been placed in custody of the state and his newspaper is now controlled by the army.

In a report to the 64th annual meeting of the ADL's national commission, Rosenthal, director of the ADL's Latin American affairs department, said that negative trends

have offset positive developments in matters affecting the Argentine Jewish community during the past year.

One disturbing trend, he said, is the intimidation of Jewish leadership, as indicated by the Timerman case, and the kidnapping of the son of Dr. Nehemias Resnizky, president of the DAIA, the representative body of Argentine Jewry. It took three days to secure his son's release, after which he left the country.

Another disturbing factor, Rosenthal reported, is the prevalence of anti-Semitism within the penal-security system. A third factor, affecting all Ar-

gentine citizens, is the prevailing repressive conditions in the country.

"So long as the Argentine government, as a mat-

ter of policy, permits security agents dressed in civilian clothing to routinely kidnap individuals and hold them indefinitely

without acknowledging that they are prisoners, the security of all Argentine citizens will be tenuous," Rosenthal said.



President Sadat thanks President and Mrs. Katzir for gift of three ancient jars during his visit.

Begin's pay cheque is big news in Israel

By NECHEMIA MEYERS

REHOVOT —

The prime minister's pay cheque has suddenly become a major political issue here in Israel.

By now every man, woman and child can tell you how much Menachem Begin receives as a basic wage (\$487), as a cost of living allowance (\$266) and as an allowance for his wife (90 cents), which leaves him, after taxes, with take-home pay of \$237 a month.

Israelis know these facts because the prime minister and his advisers have taken pains to make them public, even sending the mild-mannered clerk who prepares his pay check to a popular TV talk show to parade it before the viewers.

Filling out the picture, Begin recently told a visiting delegation that he seldom has a spare coin in his pocket and that his wife often complains about how difficult she finds it to make ends meet.

This exercise in financial strip-tease is clearly being undertaken in an attempt to convince wage-earners that Begin is sharing the burden thrust upon them by the government's new economic policy, which has resulted in a substantial rise in prices without a compensating rise in salaries.

Sensing this objective, the Labor Opposition has acidly pointed out that Begin is hardly an average wage-earner, since virtually all his expenses — including the cost of running his official residence in Jerusalem, most of the upkeep of his car and his doctor bills are paid for by the government.

Now it is the Likud's turn to answer back, perhaps by hinting that grandmotherly Alisa Begin spends far less on clothes than did fashion-conscious Leah Rabin when her husband was prime minister.

But all this will not guarantee public support for

the dramatic measures taken by the government in an attempt to make Israel self-supporting — at least outside the sphere of military hardware — in three years time (when the Begin administration ends its first term in office).

These measures hurt, and they will hurt more. The partial withdrawal of government subsidies has already caused the price of basic necessities to rise by some 20% while imported goods, thanks to the drop in the value of the Israeli pound vis-a-vis foreign currencies, are up by almost 50%. And to top things off, the value added tax (a kind of sales tax) has risen from 8% to 12%.

Prime Minister Begin and Finance Minister Simcha Erlich — true disciples of Adam Smith and Milton Friedman — believe that these steps, together with the removal of government controls on foreign currency and on trade, will spur Israelis into working harder and also make Israeli goods more competitive on world markets.

But this can only happen if the Likud leaders successfully resist pressures from the Histadrut Labor Federation and some sections of the business community to compensate all those who have suffered as a result of the new economic policy.

So far they have stood firm, only promising to help the poorest 30% of the population. This leaves other Israelis with the choice of rolling up their sleeves or lowering their living standards.

Quite apart from its economic implications, the Begin Government's willingness to take tough, unpopular decisions could have implications in the sphere of foreign policy, where such decisions may well be necessary during the next few months.

This fact has probably been noted in Washington and Moscow. It has certainly been noted in Cairo.

Bank Hapoalim opens branch

MANCHESTER —

An additional branch of Bank Hapoalim was opened here recently. The third branch of Bank Hapoalim in this country has been established in order to promote the development of commercial ties between Britain and Israel, and between Britain and other countries by financing export and import from and to the U.K.

In his opening speech, Jacob Levinson, chairman of Bank Hapoalim, pointed out that the decision to establish a branch in Manchester came as a result of the considerable expansion of business between the city and Israel in the last few years.

The other two British branches of Bank Hapoalim operate in London, one in the West End and one in the "City". The West End branch was opened in 1975 and has expanded business significantly, especially in the area of financing trade between the two countries. The City branch, concluding

its sixth year of operation, specializes mainly in the international money market and in short and medium term financing.

Levinson stressed the opening of the Manches-

ter branch marked an additional phase in the unprecedented growth of the bank in the international sphere. Other branches will soon open in Los Angeles and Boston.

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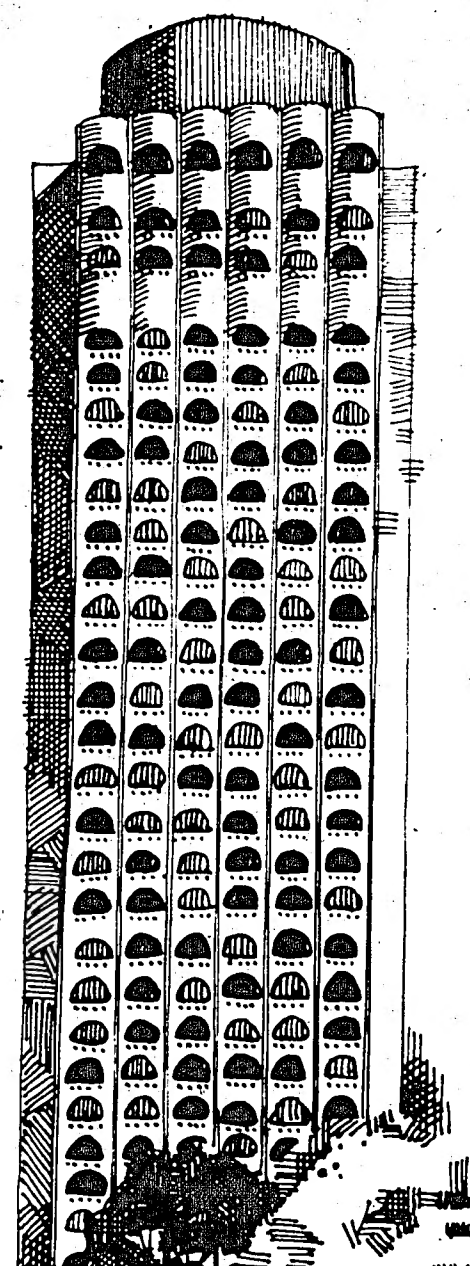
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How to talk about drinking & driving



to your teenagers

We all know going out is fun, and no parent wants to take away those good times. But these days, with teenagers in and out of cars so much, it's crucial that they understand the dangers of drinking and driving, and that they can avert potential trouble by making the right decisions.

First, set your son or daughter straight on this often-misunderstood fact: beer, wine and spirits—in excess, all three are just as dangerous on the road.

A good way of avoiding trouble is to plan ahead. Suggest that your teenagers review their evening before going out. If they see drinking involved, far better to leave the car at home than to take chances later behind the wheel.

Far better also to say no to a drink, to refuse to drive, or to turn down a lift with an impaired friend than to go along with the crowd and maybe regret it.

You can support your teenagers and give them confidence by letting them know that if they ever need help you'll go for them, pay their cab or do whatever is necessary to get them home safely.

Most important, be a good example. Never drive if you've had even one drink too many. Better still, don't let it come to that. Know your limit and stay within it.

to your parents

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National News



Purchaser of "World of Our Fathers" gets autograph from the author, Irving Howe, following his speech which kicked off the first Toronto Jewish Book Fair Saturday night at Leah Posluns Theatre.

586 Israelis immigrate to Quebec

MONTREAL (Staff) —

An annual statistical report issued by the Ministry of Immigration of Quebec reveals that 586 persons with Israeli citizenship immigrated to this province in 1976.

Israelis were the 13th largest immigrant group of the 50 listed to come to Quebec that year.

Israel was the last place of residence of 560 of the 586 Israeli citizens, of whom 285 were born in Israel. An astonishing 236 of the 560 came to Quebec with no knowledge of English or French, the report says. One hundred and thirty-two spoke French, 115 spoke English, and 77 knew both French and English.

The largest age group among those whose last residence was Israel was between 25 and 34 years of age, with 160 people in this category. The remainder broke down as follows: 62 up to the age of four; 75 between five and nine; 44 between 10 and 14; 25 between 15 and 19; 46 between 20 and 24; 67 between 25 and 34; 25 between 35 and 44; 34 between 45 and 54; 34 between 55 and 64; and 22 over the age of 65.

The largest number of Israeli citizens emigrated to Quebec as independent persons, 226; 197 came as "designees" (those with job transfers, etc.), and 163 were "parraines" (had sponsors here).

By job breakdown, 53 Israeli citizens worked in the natural sciences, mathematics or technical field; 27 in personnel administration; 17 were entrepreneurs; nine administrators and directors; nine teachers; nine in the field of medicine or health; nine involved with the arts or literature; five in the social sciences; three clergymen; and one from the sports and recreation field.

Almost 70% of the Israeli citizens had seven to 13 years of schooling. The remainder had 14 to 16 years (22.5%); over 17 years (9.8%), and zero to six years (0.8%).

By RHONDA ROVAN
TORONTO —

The deep sense of history East European Jews carried to North America in the late 19th and early 20th centuries made the Jewish migration different from that of any other and contributed "a rich sense of the past to a world that had found virtue in denying the past."

That is the assessment of Irving Howe whose lecture last weekend opened Toronto's first Jewish Book Fair.

Capsulizing material from his book *World of Our Fathers*, Howe spoke about the effects Jews had on western culture and its corresponding influence on them. His observations were confined to the American experience, although he said much of his speech could apply to Canada.

"No other immigrant group was as eager as the Jews to penetrate (American) culture and none was as stubborn in hanging on to its own traditions," he told a capacity audience in the Leah Posluns Theatre.

"The process of Americanization was devoted to the destruction of memories among the immigrants; the Jews wanted to resist the destruction."

ed to resist the destruction.

"The Jews transported accents, values, tones, stories, myths complaints. They carried more cultural baggage than any other immigrant groups, simply because they had been less able to store it at home," said Howe, who is editor of *Dissent*.

Jewish culture, a "tightly-coiled string held in for centuries by external pressures," was now breaking loose. The street became the training ground for actors, singers, and vaudeville entertainers.

Jewish artists, perceiving the limitations of studying with minor American artists, sought out the modernists in Paris and brought what they learned back to America.

Before and after Howe's speech, hundreds milled through the display of books. His address kicked off a week of lectures by many top North American authors.

Discussing intellectual growth in the new country,

Howe stressed that the Jews, unlike other immigrants, brought their intellectuals with them.

Jewish culture is a plebian culture, said Howe. Yiddish writers were house painters, pant pressers — everyday people who lived side by side with the Jewish workers.

In North America, the Jewish intellectuals were able to live out the visions and ideologies that they had accumulated in Eastern Europe.

"So those among the next generations, the children of the slums who wanted to be novelists, playwrights and artists, we came not from a deprived immigrant milieu, but a thriving and feverishly brilliant immigrant milieu which had kept its culture and indeed had brought it to flower," said Howe, a professor of English at the Graduate Centre of the City University of New York and Hunter College.

The uniting of the Yiddish intelligentsia, both religious and secular, with

the Yiddish working masses gave rise to a golden age of Yiddish literature and theatre in America. It also injected a street skepticism and street poetry into American culture.

Howe added that the immigrants' love of a good debate, "ferocious intensity of belief" and open expression of feelings, when carried over to American culture, was often elevated, but just as often misshapen. Jews developed an "extraordinary, rather appalling tendency toward verbalism."

The word became the great Jewish defence against an alien world, and also the ticket of entry. "We talked our way into the Gentile world," said Howe.

The absorption with

words is obvious with writers. "But look at the New York Jewish taxi driver — a crude, rudimentary version of the world-obsessed intellectual."

Howe commented that among the qualities brought by the Jews, the hardest to define is "their inherent sense of Jewishness." By the second generation, Jewish belief and customs may have become weakened, the Jewish writers themselves only feebly connected, yet the persuasion remained.

Despite their early allegiance to history, the Jews in America were to lose touch with the past, a development, said Howe, which allowed a great deal of talent to go to waste.

Participants in the opening ceremonies of the

eight-day program were Shoshana Cole, chairman of opening night; Rhona Shekter; Lucille Bensky, president, Federation of Jewish Women's Organizations, and a director of the Jewish Book Fair; Sylvia Fisher, vice-chairman of the fair; Lillian Wax, book fair chairman; Meyer Feldman, president, Jewish Public Library and a director of the book fair; Robert Johnston, deputy minister, Ontario Ministry of Culture and Recreation; Ralph Shiff, chairman, Jewish Cultural Council, Toronto Jewish Congress and a director of the book fair; and Marvella Koffler, chairman, management committee of the YM and YWHA and a director of the book fair.

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Zionists, Marxists clash

By SHELDON KIRSHNER

TORONTO —

Violence flared at York University campus recently when Marxist-Leninists and Zionists clashed over the distribution of anti-Zionist literature.

The scuffles resulted in the suspension of a part-time York lecturer who was charged with assaulting a 21-year-old student sympathetic to Zionism. The instructor, Jeffrey Forest, 33, was suspended by the university pending the outcome of an investigation. Forest, a member

of the York Student Movement, a Marxist-Leninist group, teaches political science.

John Becker, assistant vice-president of York, said Forest was suspended for a two-week period to prevent further trouble. "The university cannot be a place of violence," he said. Becker disclosed that Forest was suspended "strictly on the basis of his behavior," and will either be reinstated, disciplined or fired.

The trouble erupted Nov. 17 when a 29-year-old Israeli student, Nery

Rotenberg, tore down a poster of Joseph Stalin displayed over a table laden with anti-Zionist material. That led to pushing and fist fights, and during the melee someone started to wield a board.

Barbara Nunn, a university clerical employee and Communist Party of Canada (Marxist-Leninist) sympathizer, was later charged by police with disturbing the peace and possession of a weapon — a 30-inch long board — dangerous to the public peace.

Rotenberg, explaining

why he tore down the poster, said: "They (York Student Movement) have the nerve to put up a picture of a tyrant who executed thousands of Jews, and yet they say Zionism is racism."

Replying to Rotenberg's accusation, Nunn said it was nonsense to claim that the York Student Movement had incited racial hatred. The Communist Party, she asserted, "has a long history of fighting racism."

One of the booklets on display at the York Student Movement table was

entitled *Zionism Is Racism*. It described Zionism "as a racist ideology dedicated to genocide of the Palestinian and other Arab people," and termed Israel "an artificial and sinister" country which serves "as an instrument of genocide and aggression..."

Forest, who maintains that he was assaulted and acted in self-defence, said his freedom of speech had been quashed by the university. "We have a right to distribute our literature," he was quoted as saying by a local news-

paper. Efforts to contact him proved fruitless.

Lou Garber, executive director of York's Jewish Student Federation, said Forest and his colleagues — whom he said were not students but workers — were guilty of inciting racial hatred. "I think the university was justified in suspending him," he said. The 28-year-old official added, "No one knows what'll happen when Forest returns."

However, Garber voiced misgivings about the fact that Forest had been suspended without any public trial or hearing and not asked to tell his side of the story. An editorial in *Excalibur*, the campus newspaper, stated: "We thought you were innocent until proven guilty in Canada... How do actions like that jive with the ideals of freedom of information and freedom of thought that are supposedly the cornerstone of Western society?"

Garber said there are relatively few Jewish students on campus who have a good working knowledge of Zionist theory and Middle East history. Garber said the students had a tendency to "react from emotions." None of the students interviewed felt they had over-reacted.

Garber disclosed that Arab students were not involved in the scuffles and noted that the head of the Moslem Students Association congratulated him on the historic meeting between Egypt's Anwar Sadat and Israel's Menachem Begin.

Approximately one quarter of York's 16,000 students are Jewish, and the Jewish Student Federation has a membership of about 1,000.



(Ted Mumford, Excalibur photo)

York lecturer Jeffrey Forest is seen at his table, minutes before his arrest by Toronto police recently.

Emissary defends regime

TORONTO (Staff) —

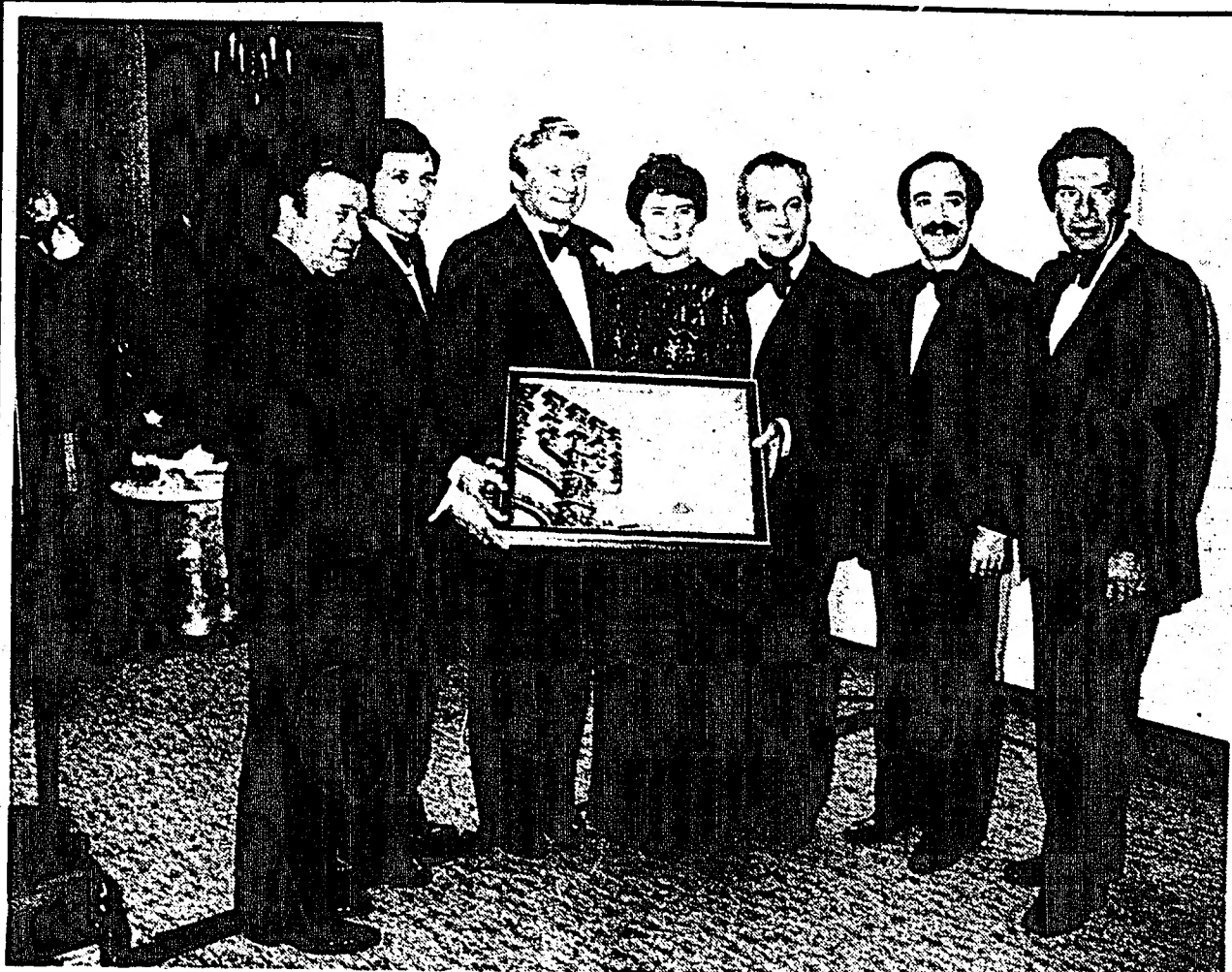
Marc Turkow, the World Jewish Congress' Latin American representative, shrugged his shoulders when asked if he might meet the same fate as Jacobo Kovadloff, the American Jewish Committee Argentinean emissary who was hounded out of the country by anti-Semites last summer.

"I hope not," he replied. "Up to today I haven't got any threats. I can't tell you why I haven't been threatened. But I'm sure the government didn't harass Kovadloff."

Turkow, who has headed Congress' Latin American office for the last 25 years, said in an interview that "no Jewish organizations have had difficulties working in Argentina."

Speaking of the widely publicized anti-Semitic incidents that have rocked Argentina for the last year, Turkow said Nazi groups were responsible for the outbreaks of violence. "Only God knows how many Nazis there are," he remarked.

The 73-year-old Polish-born official said Jorge Videla, head of the military junta running Argentina, is not an anti-Semite. And he termed as "absolutely untrue" reports that the Roman Catholic Church was unsympathetic to the 500,000 Jews in Argentina.



(David Groskind photo)

Premier and Mrs. William Davis hold Toronto Negev Dinner plaque along with dinner officials. From left are Eric Exton, Lionel Schipper, Toronto JNF Chairman Jack Gwartz, Gerald Shear and Al Green.

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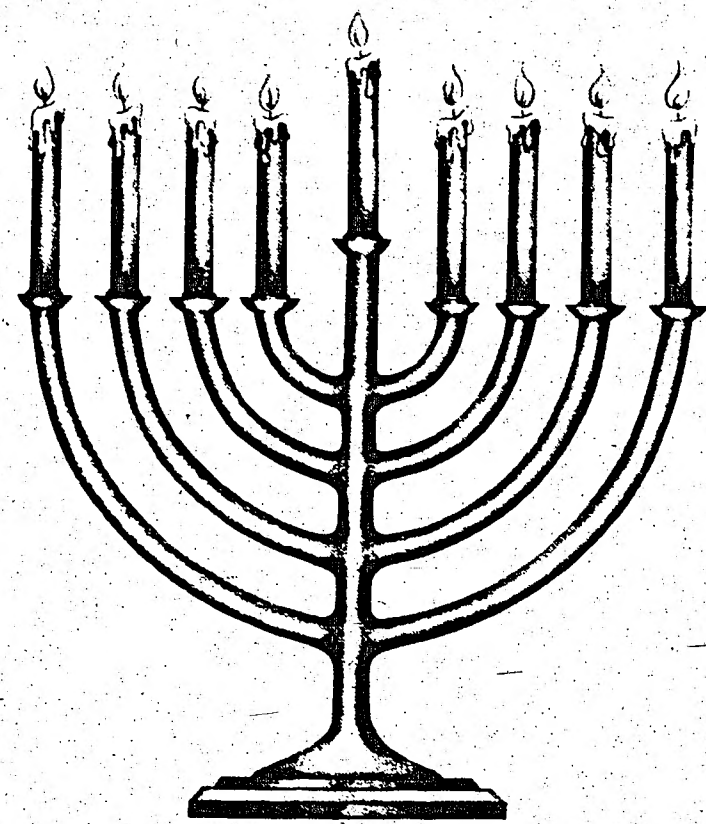
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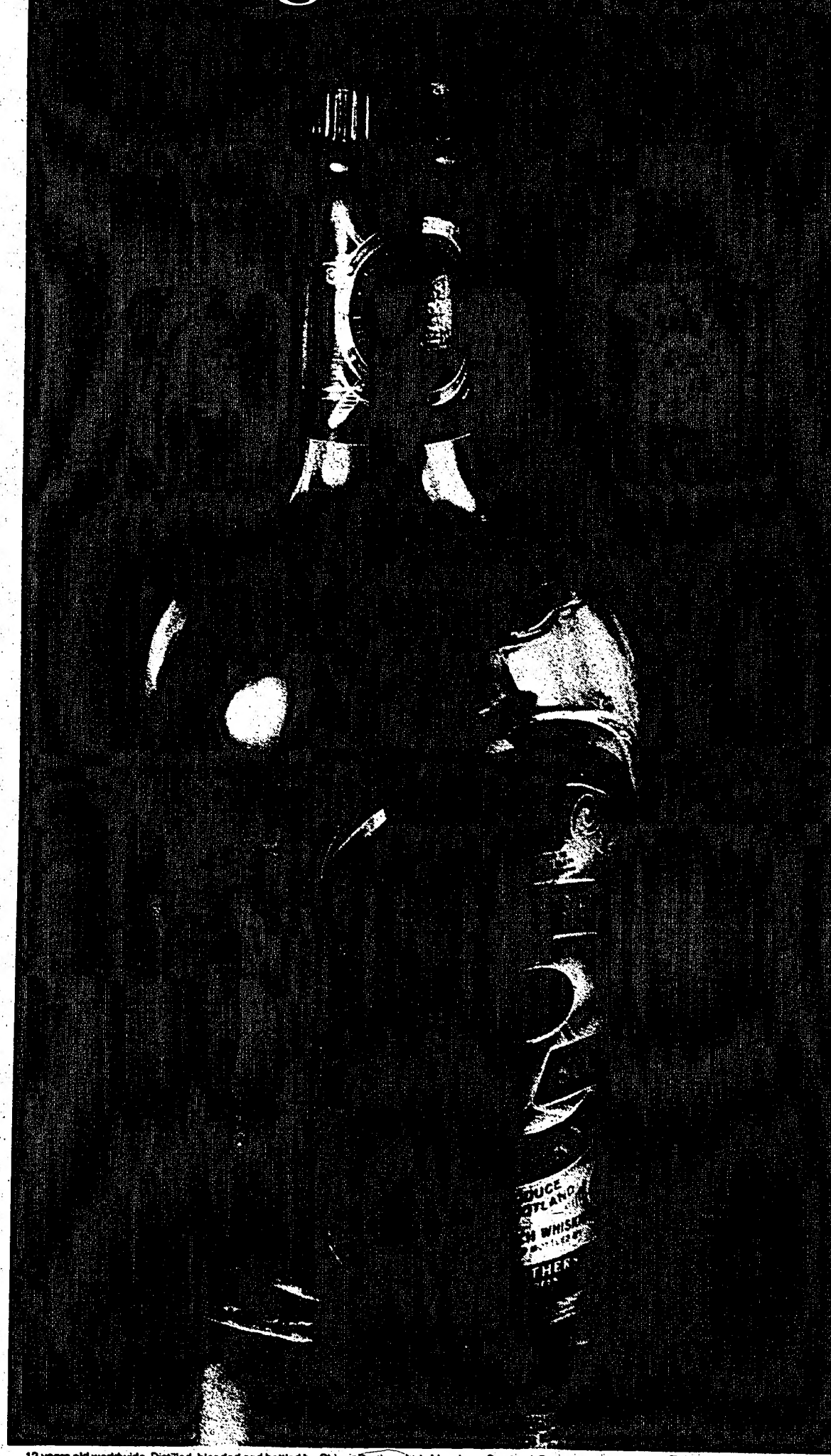


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Chanuka lights

The Jewish people has had to forge its religious personality in the face of adversity. The festival of Chanuka which we celebrate for eight days, beginning on the 25th of Kislev, is an occasion for rehearsing some of the struggle that accompanied the development of the Jewish spirit.

During the years 168-165 Before the Common Era, our Hasmonean ancestors were caught in a momentous confrontation with the Greco-Syrians, who tried to obliterate the national and religious consciousness of the Jewish people. The great victories wrought by the Maccabees against this evil coalition inspired many subsequent generations to withstand the onslaught of other persecutors and tyrants.

The Talmud records that after the Hasmoneans had defeated the enemy, they went into the Temple and found only one undefiled cruse of oil. The amount found was sufficient only for one day's lighting of the Temple's menorah. Miraculously, tradition says, that single container burned for eight days continuously. The Talmudic tractate Shabbat (21b) indicates that in the following year those eight days were designated as a period of praise and thanksgiving to God.

The exploits of the Hasmoneans are recounted in the two books of the Maccabees

and the last books of the Apocrypha. It is a harrowing tale of martyrdom and persecution. The Greco-Syrian forces attempted to snuff out the life of the Jews of Judea. Judaism was officially proscribed. The Torah scrolls were desecrated. The study of texts was made a capital offence. Adding insult to injury, the great Temple of Jerusalem was transformed by the enemy into a shrine for the worship of the Greek pantheon. Heathen altars and the other paraphernalia of pagan religion were distributed across the Judean countryside.

By dint of self-sacrifice the Maccabees succeeded in ridding Judea of the pestilential presence that had corrupted the land. The miracle of their revolt and gallant deeds are echoed in the prophetic reading that Jews recite in synagogues on Shabbat Chanuka: "Not by might, nor by power, but by my spirit, says the Lord of Hosts."

The illumination of the Chanuka lights does more than recall for us historical memories of past greatness; the lights symbolize Jewish faith in the possibility of perfecting society. With one candle but in little more progress, however slow it may be, the menorah is ablaze with the torch of progress, and eventually spread

Triumph and ,edy

The die has been cast for direct, face-to-face talks between Egyptian and Israeli officials in, of all places, Cairo. Despite President Anwar Sadat's stunning trip to Israel, the mind boggles at the thought that Israelis will be welcomed to the Arab world's most important capital as equals and not pariahs.

And yet the triumph of Israelis in Egypt is not without a thick overlay of tragedy. As this paper went to press, the likelihood was that only the United States would join Israel and Egypt at the pre-Geneva preparatory talks initiated by President Sadat. The Egyptian leader claims that he can represent the interests of Syria, Jordan, Lebanon and the PLO, but he is probably mistaken. The rejectionist front meeting in Tripoli proved that beyond a doubt.

Given Egypt's readiness to negotiate with Israel, and the unwillingness of Syria and the PLO to attend the Cairo preparatory talks, the stage is thus set for the apparently unthinkable — a separate Egyptian-Israeli peace.

It is difficult to believe that this can come to pass, but it may yet occur if Cairo fails to persuade its friends in Damascus to co-operate. Syria is the key to unlocking the present impasse. If President Assad jettisons his uncompromising attitude, Jordan and Lebanon will follow Syria to Cairo, while the PLO will find itself all but isolated.

CBC's breach of trust

In the euphoria surrounding the epoch-making visit of President Sadat to Jerusalem some very disturbing things have been overlooked.

Many have commented on the incompetence of the simultaneous Hebrew translation of Premier Begin's speech provided on CBS and CBC. The singular ineptitude of that translating caused damage to the grandeur and flow of Begin's historic remarks. It is no wonder that Israeli diplomat Vivian Herzog saw fit to call a news conference to document charges about the serious distortions which occurred as a result of faulty or incomplete translations.

No one thus far has commented, however, on the far more serious breach of public trust of which our own CBC was guilty. We have always been reluctant to criticize this Canadian network because we are duly concerned with the issue of media freedom. But the CBC's performance during the Sadat visit raises the presumption that an anti-Israeli cabal is in charge of Mideast reporting; and this we must protest.

Misguided justice

The American Civil Liberties Union has had a long and noble tradition in helping the underdog. It has protected Blacks against raging lynch mobs. It has fought for Hispanic farm workers. It has defended Jews against calumnies. It has done whatever it could, throughout the years, to prevent freedom and liberty from being tarnished by the exploiters and knowing elements of American society.

But now, as a result of its misguided defence of the American Nazi Party, the ACLU stands to lose part of the sympathy, understanding and support it has amassed.

The story of its partial fall from grace, or popularity, began last summer in Skokie, Ill., a predominantly Jewish suburb of Chicago. It was here that a local Nazi party announced its brazen intention to mount a provocative parade. The ensuing uproar was inevitable. Jews, some of them concentration camp survivors, threatened to block the parade on the ground that the Nazis were abusing their right of assembly under

the first amendment.

In stepped the ACLU. Marching and waving flags, it argued, are extensions of the basic freedoms enshrined in the constitution. As well-intentioned as the ACLU may have been, it was dead wrong on this issue. Defending Nazi scum in the name of freedom is a travesty and a sham. To reverse one of Senator Barry Goldwater's sayings, extremism in the defence of liberty is a vice — a vice that should be combatted vigorously.

The Nazis, whether they operate out of the United States, Canada, or Western Europe, use the elasticity of the law and of the constitution for their own evil ends. They are not interested in preserving democracy. They care not for human rights. They disdain anything that smacks of decency and tolerance.

The ACLU has no business defending people of that ilk. Fortunately, a lower court rejected its bizarre request on behalf of the Nazis.

India's multi-racial Jewish community maintains a close alliance with Israel

NEW YORK —

Sam S. Abraham and Benson Abraham were in the United States recently for a precious few days. They were delegates from India to the Washington meeting of the World Jewish Congress. While they were here, they made efforts to contact other Jewish communities, especially those that are Sephardi.

It was for this reason that they sat down with American Sephardi Federation President Lillian Levy-Winn in ASF's New York office. "We want our brothers to know who we are and what we are," said Abraham. "Even our fellow Sephardim know little

about us."

The Indian Jewish community dates back to approximately 720 B.C.E., when Israel was ruled by King Solomon. The country was divided into the kingdoms of Judea and Israel. Under attack by the Assyrians, many subjects fled the kingdom of Israel and some reached India, where Solomon had been trading in spices and precious stone.

The graves of the first settlers from Israel are believed to be in Nagon, not far from Bombay. The community that resulted is the Beni Israel (Sons of Israel), after the kingdom of their origin. Due to the many years of isolation, much of their tradition

was lost except for three practices: the recital of the Shema, the circumcision of male children and the observance of kashrut.

When the Second Temple in Jerusalem was destroyed in 78 C.E., another wave of Jews came to India to settle in the city of Cochin. They had no contact with the geographically isolated Jews near Bombay; indeed, they were not aware of the existence of another Jewish community in India. Later, this group became known as the Black Jews of Cochin.

Contacts between the Beni Israel and the Black Cochin Jews came in the 11th

century, when a trader named David Rahabi arrived in Cochin from Egypt. There he found a thriving and observant Jewish community. Pursuing his trade through India, he came upon a group of women in the town of Cheul, not far from Bombay, who were different from the native Hindu women in the absence of the famous caste marks on their foreheads.

Rahabi pressed for an explanation of the difference and the women recited the Shema for him — unaware of its meaning or its very significance in their history. He subjected them to a further test: he spread before them a selection of various kinds of fish. Only the ones with visible signs of kashrut were chosen (fins and scales).

Rahabi, now certain that he had found a lost Jewish community, brought families from Cochin to teach the Jews of Cheul their traditions and heritage. Some of the families still bear the name Kazi, meaning lawgiver.

In the late 15th century, Vasco de Gama, the famed explorer, came to India bringing with him Portuguese Jews fleeing the Inquisitions. These Jews, later to be known as the White Cochin Jews, were a precious commodity to the Indian community because there were many Kohanim (descendants of the Temple priests) among them. The Beni Israel had no Kohanim and so the arrival of the White Jews was an occasion for celebration. In time, they outnumbered the Black Jews.

That the Jews in Cochin established themselves firmly is witnessed by the synagogue in Cochin, which recently celebrated its 400th anniversary. The function was inaugurated by the then prime minister Indira Gandhi, and to commemorate the event further, a postage stamp was released in honor of the quartercentenary of this synagogue.

The next influx of Jews to India was from Iraq. The Iraqi Jews settled in Bombay and Calcutta and took an active part in establishing the city as an industrial capital. David Sassoon, who arrived in Bombay in the early 19th century, found a Jewish (Beni Israel) community so successful that some of its members had risen to the highest rank allowed to a native in the British army (India was a British protectorate at the time).

Sassoon was on good terms with the British, and his trade flourished. He built the first wharf in Bombay, the Sassoon dock. He later built the first textile mill in Bombay — the first of many.

As the industrial revolution progressed and cities became the major centres of employment and commerce, the Jewish community in India converged upon Bombay and flourished there.

World War II brought a new Jewish element to India: Eastern European Jews who were fleeing Nazi persecution and were interned in a refugee camp outside the city. The Bombay Jewish community took upon itself the responsibility of seeing to their brothers' comfort. To this end, the existing Jewish community, Beni Israel, Iraqi and Cochin, formed the Central Jewish Board of India (CJBI) in 1942 under the leadership of Sir Victor Sassoon — a member of the famous family whose textile fortune was by now prodigious.

After the end of the war and the passage of the refugee problem (most of the Ashkenazim left as soon as they could for more familiar homes), the CJBI continued to function because, according to Benson Abraham, "it was a good idea and an influential, unifying entity." Abraham is the CJBI's treasurer, and companion, Sam S. Abraham, is its acting president and secretary.

The end of the war also brought a new word and a new movement to the Jews of India: aliyah. During the period immediately following the establishment of the Jewish state, the peak Indian Jewish population of 42,000 was reduced by 90% because of the pull of its ancient origins. The population today is 7,500, 6,500 of whom live in Bombay and the remaining 1,000 in smaller cities. Fully 1% of Israel's population, as a result of the large emigration, is now of Indian origin.

But aliyah is by no means the only expression of the India Jews' allegiance to Israel. For years there has been an ongoing dialogue between Sam Abraham and the government regarding travel to Israel. During the years of Indira Gandhi's regime, two passports were issued by the government: one for international travel to all countries except Israel, the other for Israel.

In 1974, travel to Israel was made even more difficult because regional offices of the Foreign Ministry were no longer authorized to issue the appropriate passport. Applications had to be sent to the Foreign Ministry in New Delhi and they often took eight months or more to be processed.

Sam Abraham took up this matter with the government in his capacity as CJBI secretary, but to no avail. When the new regime came into power, in March 1977, however, his renewed appeal met with success. The single passport now issued covers all international travel, except for those countries whose apartheid policies India opposes (Rhodesia and South Africa).

Abraham is quick to point out that aside from the passport issue, the Indian government has at all times treated the Jewish community well. "Our men in the army are supplied with kosher food. Bombay University has no examinations on Yom Kippur. And our people occupy every conceivable position in society."

The Jews of India have achieved special distinction in the armed forces. There are three, Jewish, four-star generals in the Indian army and several more in the lower ranks.

There have also been military heroes from the Indian community fighting for Israel. Eight men were killed in the Yom Kippur War. A considerable number of Indian men now serve in the Golan Brigade, Israel's elite military forces.



A member of Beni Israel poses with the Torah scrolls in Tifereth Synagogue. The scrolls are in the traditional Sephardi pattern. Sitting at the head of the table in her sukkah is Sophy Kelly. Mrs. Kelly is principal of the Hillgrange School in Bombay.

COMMENT

Growing international isolation of Israel means Diaspora support can't waver

By MAX GOODY

During close to three decades of Labor Party government Jews have grown accustomed to a certain style of Israeli diplomacy. Whether it was good or bad, it was important for us to support her, for in the final analysis, we were Israel's one and only, true and reliable ally. On questions of Israel's security and foreign affairs we were free to philosophize, generalize and rationalize, but on these matters it was she alone who would decide — and properly so.

A change of government introduces new people with different ideas and tactics. The objective is the same and even the philosophy doesn't change much but how it is arrived at often differs a great deal. Again we may indulge in polemics but not to the point of challenging Israel's authority or implying qualified or receding support.

In the Oct. 28th issue of The CJN there were three front-page articles dealing with reactions to Likud policies each posing a challenge to the government's stand on the matter of security. What is disturbing is that two of them are from Jews holding respectable positions. While we continue to debate the question of understanding amongst religious groups, we seem to be overlooking a creeping divergence on political matters at a time when Israel's range of friends is narrowing.

A growing attempt to isolate Israel demands that we not insinuate any reason that might threaten total support from Diaspora Jewry.

The covering fear of American action and reaction prompts such a notable scholar as Rabbi Arthur Hertzberg to warn against what he calls Israeli annexation of occupied territories. He suggests that the United States could likely use economic and

military leverage against Israel and not expect Washington aid to continue indefinitely. He does not suggest what action Israel should take if she does not 'annex' the West Bank. Surely Dr. Hertzberg cannot mean that the alternative is the creation of a Palestinian state. Everyone knows the argument against that.

So what is the alternative? Hertzberg accuses Israel of "immobilism" but that is exactly what it is not doing. Since it cannot forever stay as it is and since Israel cannot agree to a PLO state on the West Bank, it is saying some form of integration. Exactly what form will be decided when the Palestinians are prepared to sit down and negotiate.

Divergence creeping in

Now, despite President Carter's stern and sometimes contrary position, he continues, for the moment anyway, to reiterate a commitment to Israel's financial and military needs. Maj.-Gen. George Keegan, former head of U.S. air force intelligence, says unequivocally that for every dollar of support which America has given to Israel she has gotten \$1,000 of benefits in return. Ultimately there is the question of preventing a total Middle East conflagration and the concern for uninterrupted oil supplies. For at least until such time as the West will either have discovered or developed new or alternative sources of

energy, it cannot risk creating a situation in which the Arabs would feel strong enough to attack Israel.

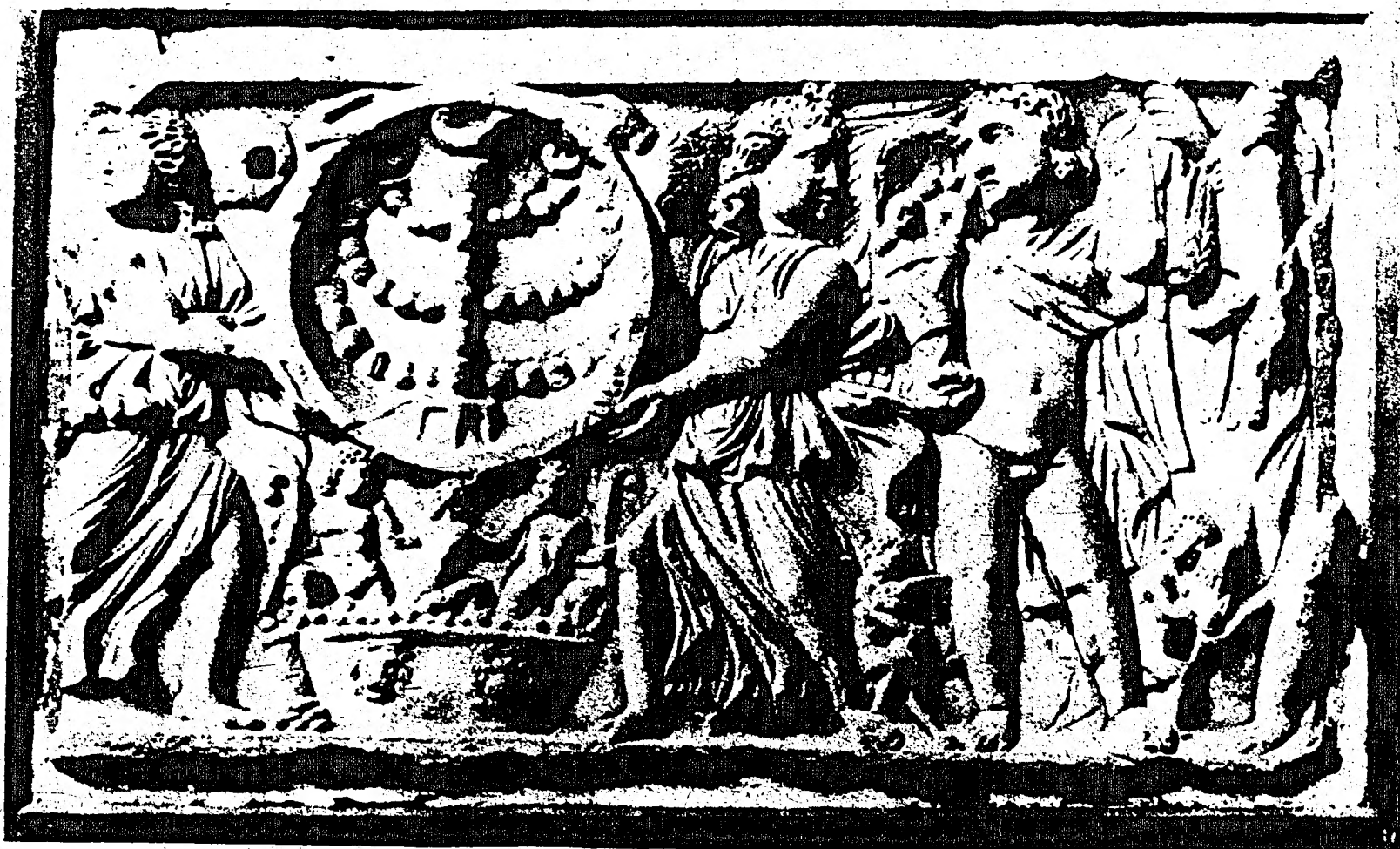
Prof. Nathan Feinberg, an eminent Israeli jurist is even more difficult to understand when he takes Prime Minister Begin to task for his arguments on retaining the West Bank. As an authority on international law, Prof. Feinberg ought to know that even the severance by Great Britain of that part of Palestine east of the Jordan river was never sanctioned by the League of Nations nor any of its successors and has no status in international law.

If we use the argument that Jordan's continued occupation of that territory since 1923 established the validity of her claim, we are then enunciating the principle that the entire history of the world attests to changing boundaries from armed (or other) conflicts which have subsequently formed the basis for peace treaties. If this argument established Jordan's claim then it applies no less to Israel's claim to the West Bank.

Prof. Feinberg says that if national is allowed to become superior to international law, all countries would be free to do as they please. Surely the professor cannot be that naive. Every country does what is in its own best interest. The Arab states did it with the closure of waterways; Russia validated all her World War II conquests even though (for Israel) Resolution 242 speaks of "the inadmissibility of the conquest of territory by war"; South Africa does what it wants and so do the U.S., Cuba and so on.

If it's good for everybody else, why is it not good for Israel? It is usually others and not our own people who suggest that there should be one law for Jews and one for the rest of the world.

Mr. Goody is deputy president of the Zionist Organization of Canada.



MENORA, ROMAN-STYLE

This menorah is found on the side of a fourth century sarcophagus from Vigan-Randani in Rome, Italy.

Tinsel of modern-day Chanuka often obscures tale of Maccabees

By BEATRICE LEVIN

T.S. Eliot claimed that April is the cruellest month; I say it is December. Because December, as my husband sees it, ushers in the Ho-ho-ho Days. He observes his own religion, which includes just two dietary laws: all cakes must be iced; spinach is forbidden.

The frenetic festivities of Christmas seem to have affected the Jewish community, so that Chanuka, a minor, but happy holiday, has been magnified into a major annual festival.

While mothers and grandmothers prepare Chanuka food — hot cabbage soup, stuffed roast veal, lovely apple-cranberry sauce or colorful steamed fruit, potato-latkes, mandel bread and delicious chicken fricassee, not to mention noodle puddings — children are swept up in the gift-giving and presents that now find their way onto parents' worry lists.

One of the problems of our holiday is that many Jewish children never quite get the Chanuka story straight. There's something about potato pancakes frying for eight days in schmaltz, Chanuka gelt, a four-sided lead Chanuka top that you spin so that the decorated letters, one on each side, symbolize a great miracle that happened somewhere — and something about there not being enough oil in the holy vessels for frying the latkes for eight days. Right?

What is Chanuka? The rabbis reply with the story of one unpolluted container of oil only enough to burn one day — that miraculously burned for eight. Over 21 centuries ago, the Syro-Greeks and the Hasmoneans clashed in battle; the Syrians to this day remain the arch-enemy of Israel.

What were the Maccabees fighting for, those long years ago? The state viewed the Jews as people holding religious and spiritual attitudes unlike that of the majority; uniformity of culture and observance made harsh demands upon a nay-saying people. The fight against regimentation is the Jewish heritage, and it is the key to the story of Chanuka.

Scholars ask whether the Hellenists among the Jews of the Maccabean era would not have been more numerous if the Greeks had not tried to force their culture on the Hebrews. No one forces contemporary Jews to clothe Chanuka in the robes of Christmas, so Jews rush to do so, some even lighting up a "Chanuka bush" in the home.

North American Jews, with their eclectic educations and their tremendous respect for higher learning, have come to accept the teachings of Plato, Aristotle and Aristophanes. But in the days of Mattathias, the Hasmonean, the Hebrew hero and his sons regarded the Kingdom of Judaea as wicked and intent upon destroying the laws, beliefs, customs and ceremonies of a long-cherished religion. Mattathias, according to reports, defied the king. "We will not harken to the king's words, to go from our religion either to the right hand or to the left."

In Israel, 200 years before the birth of Christ, two distinct cultures clashed, the Jewish way of life and the Greek way of life. With Greek culture came material comforts: the wharves of Alexandria swarmed with merchants bringing silks, spices, furs, jewels from all the populated corners of the world, and well-organized governments ruled the empire. Alexandria had a zoological museum with botanical gardens, boasted of a superb library, and rose as a dynamic city with the architectural genius which had created the majestic Acropolis in Athens.

How could Jews help but be influenced by this bronze beautiful world? Jewish society was as Hellenized as any other aristocracy of the age; inevitably Greek culture seduced the Jews. But there were aspects of Greek life which did not appeal to many Jews, and when Antiochus IV tried to force the Greek way of life on the Hebrews, the Maccabees rebelled.

In Jewish eyes, the Greeks had only a dead religion: the old pagan idolatry with the masses of Olympian gods behaving like imperfect human beings no longer provided the Greeks with a satisfying faith. Superstitious and sceptical, the Greeks believed in nothing but were credulous to accept even the incredible. Magicians, astrologers and quacks took over the roles deserted by organized religion.

Seeing what he regarded as a meaningless way of life, the Jew clung to a monotheism and the belief of the ancient rabbi, who, contrasting Judaism and Hellenism, concluded: "Three distinctive characteristics are found among Jews: they are merciful, chaste and charitable." In an age of slavery, Jews attempted to mitigate human slavery by protecting the bondsman's rights and by trying to make slave-holding unprofitable.

As we have seen, there were Hellenized Jews among the Hebrew aristocracy, and these men were in favor of Syrian rule and were the governing party in Jerusalem. A restless, energetic self-opinionated man, Antiochus Epiphanes, the Syrian king, replaced a moderate, Onias, by his younger brother, Jason (Joshua). Eventually a civil war broke out in Jerusalem between the followers of Jason and the Jewish aristocrats who followed the Greek line. The victor was Menelaus, who was regarded as a representative of Syrian power.

Antiochus regarded the high priest as an appointed official; Jews saw the high priest as a representative of God on earth. When Antiochus forbade circumcision and dietary laws and placed the statue of Zeus on the Temple altar, all hell broke loose. Syrian soldiers wandered through Jewish towns enforcing new decrees, and the Jewish peasant, mostly unorganized, could only flee to the Judean hills. Moreover, refusing to fight on the Sabbath, even in self-defence, led to the slaughter of thousands of Jews.

Among these fugitives were a family of priests known as Hasmoneans, and the



aging father, Mattathias, was known to the Syrians for having refused heathen sacrifice. Mattathias had his five sons in an attack upon the Syrian troops that had come to their town, Modin, near Jerusalem, and one of the sons, Judah, had shown courage and remarkable military prowess.

Judah had no qualms about self-defence on the Sabbath, and Jews began to flock to him. The Syrian forces gave Judah full opportunity to show that he was a superior strategist. Knowing the hills and roads of Judaea, with a small mobile army, he was

able to turn away armies which greatly outnumbered his own.

The miracle of Chanuka, however, was the necessity of the Syrians to turn their attention to a war in Parthia, and Antiochus looked on the poor peasants of Judah's army as so little a threat that he could afford to put off his attacks for a year.

Judah was able to return to Jerusalem with his followers, and the Jewish aristocrats and Hellenizers left a desolate city. The Temple was the focus of sudden feverish activity. Idols had to be removed at once, the altar dismantled and placed aside, and a new altar built, stone by stone.

When the Temple was repaired to a shining holy place of worship, the soldiers wanted a celebration, but there was no menorah, a sacred candelabrum, and the date chosen was to be the 25th of Kislev, marking the third anniversary of the desecration of the Temple (when it had been taken over for Greek worship ceremonies.)

Now followed eight days of festivities and happiness, because during the eight days of the tabernacles, the farmers had had to wander in the hills like animals. Now they brought fruit and vegetables to the altar and



they sang psalms in this clean and holy place. And so Chanuka became a second Succot, and from that day to this we observe this festival and it is called "Festival of Lights," because freedom glows and lights up Jewish life.

The new menorah, brought to the sacred Temple, became a symbol of Judaism. It was only later that Chanuka lights needed a legend, and so the story of the small flask of oil — only enough to burn one day — but through a miracle burning for eight days — became a part of the holiday.

Letters to the Editor

Humanists take floor again in rebuttal

Dear Editor:

We wish to convey our humblest apologies to Rabbi Ronald Aigen. Our intention in using the term "Fourth Alternative" was not to usurp the position of the Reconstructionist movement.

As the rabbi suggested, we might, indeed, have called ourselves "The Fifth" but would likely have aroused the ire of Ludwig van Beethoven. In the future, we will refrain from calling ourselves "The Fourth."

We were semantically incorrect in using that term as the dictionary defines "alternative" as "the choice between two." Rather than enter into a dispute with Rabbi Aigen and Noah Webster we will, in the future, refer to ourselves as "The Alternative" to existing petitionary forms of Judaism.

I should like to assure Rabbi Aigen that the Toronto Jewish Humanist Congregation as a group and as individuals did, indeed, explore the philosophy of Mordecai Kaplan and did attend a service of the Toronto Reconstructionist Congregation. While there are many points of agreement between the two philosophies we, unfortunately, did not feel comfortable in a milieu that, to us, was so akin in form, language and ritual to the more traditional forms of Jewish worship.

However, in view of the fact that over half of Toronto's Jewish population is unaffiliated with any congregation, the Reconstructionist Congregation, as any organization that brings our people together, is deserving of the respect of ourselves and all other Jews whether or not we are in philosophical agreement.

M. Oberman,
The Toronto Jewish
Humanist Congregation

Dear Editor:

I read with interest the interview with Phil Granovsky and his report on his recent visit to Mexico and Brazil.

I had the opportunity of spending three weeks in Brazil on two occasions: the first being the Pan American Games and the second in 1966, the Maccabiah Pan American Games.

During my first visit my communication with the Jewish community was limited. During my second visit in 1966 I was actively involved in the Jewish community and gained an extensive insight into their life and concerns.

I recall that there was great concern prior to the opening ceremonies for the Pan American Maccabiah Games as this was the first gathering of Jewish athletes in South America. The security was increased and the concern for anti-Semitic demonstrations and even physical disruption made all participants from Canada and the United States thankful of the conditions in our homeland.

I am happy to read in Mr. Granovsky's remarks that the conditions have changed. At the same time I am surprised that conditions in Mexico are as he has described. I spent a month in Mexico in 1968 at the Olympic Games and because of my involvement at the Maccabiah, I was in close contact with many of the Maccabiah leaders of the Jewish community and detected no concern regarding matters of anti-Semitism or financial uncertainty in the country; in fact, the major concern of the Mexican Jew was assimilation.

I read with concern Mr. Granovsky's report that the government regulations in Brazil require each person leaving the country to deposit \$1,000 with the government. Brazil in the past has always had a large delegation at the Maccabiah Games in Israel. If there are no exceptions to this regulation, it would appear to me that Brazil's participation in future games would be greatly limited in view of both the deposit and the high cost of travel to Israel.

One aspect I noticed in both Brazil and Mexico that Mr. Granovsky did not mention was the unifying effect of the Maccabiah club and the Jewish community centres. In Latin America and South America these tend to be a combination of North American centres, Y's, golf clubs, social clubs and the fees for belonging to these organizations are kept at a minimum level so that almost 100% of the Jewish community are members.



Printed by Proops, Amsterdam, in 1707, this is a woodcut from Sefer Minhagim showing a menorah being lit in a synagogue. The first night of Chanuka this year is Dec. 4.

How one parent tackled the Chanuka situation in a non-Jewish setting

By VICKI GERSON

This past year was the first time, as a parent not as a teacher, that I've been faced with the problem of Christmas celebrations in the schools. As a former high school teacher it is obvious that high school students seem to accept whatever celebrations occur. This is not true of the young Jewish child.

We happen to live in an area which does not have an extremely large Jewish population. My daughter and another boy were the only two Jewish kindergarten children at their school. At the beginning of last December, my daughter came home from school and excitedly announced that "Santa Claus is going to come to my school."

I suddenly had to stop and think about the holidays. How much celebrating was her school going to do? What activities were the students going to be engaged in? What did the teacher plan to tell the children about Christmas? Was she going to mention the celebration of Chanuka or just ignore it?

The very next day my daughter came home with a paper with a wreath on it. I in return wrote the teacher a note telling her about Chanuka. I sent my daughter to school with two Chanuka books that the teacher could examine. I nicely asked the teacher if she'd mention that a few children in this room celebrate another holiday besides Christmas. She wrote me back a note saying she'd like to look at the books because she didn't know that much about the holiday of Chanuka.

Because of the impending arrival of Santa Claus, originally all the students in the class were going to hang stockings. The kindergarten teacher agreed to make accommodations for the two Jewish children in the

class. They'd make dreidels instead.

Once the teacher realized the Jewish parents' position, the situation quickly improved. All the students in the class made dreidels. In fact, the teacher even read the students a story about a little dreidel, and then taught the children to play the dreidel game. Another day the children had the choice of making either a bell, a tree or a menorah. Both children made the menorah.

If you think I'm totally satisfied; I'm not. I believe all Christmas celebrations should be taken out of the schools. This country was originally founded on the separation of church and state. Yet, realistically I know Christmas will never totally be taken out of the schools. And since it won't be, Jewish parents have to speak out.

Here are some of the things you can do: Ask the teacher to read a Chanuka story to the class. Furnish her with the books. Ask to have the students make menorahs, dreidels or other symbols of the holiday. Volunteer your time. Bake cookies made like dreidels. Come in and teach the students the dreidel game.

Ask if you can teach a few songs. Bring in a box of candles and a menorah and show the class what happens for eight nights. Donate books to the school library. Ask that a Chanuka exhibit be set up as well as the traditional Christmas tree. Don't give up until most of this is accomplished in your school.

For too many years, Jewish parents were afraid to speak up. They just dreaded the Christmas season and hoped it would pass quickly.

But that is not the answer. If the principal and the teachers know that Christmas can't be taught the entire month of December, it won't be. Demand equal time.

Tough, warm Yitzchak Sadeh helped make Palmach strong



landmark
events
in our
history

By ROCHELLE CARR

It was Dec. 9, 1919. Burly, tough, yet, also, gentle and warm Yitzchak Sadeh sat pondering over a meeting he had had with Joseph Trumpeldor two years earlier. The meeting affected him greatly and, when a few months later, he learned that Trumpeldor had been killed at Tel Chai in Palestine, Sadeh made up his mind — he would settle in the Holy Land.

Sadeh's early life proved to be immeasurably useful in the land in which he chose to live and, eventually, for which he would fight. Born in 1890 in Lublin, Poland, he grew up in an atmosphere steeped in rich Jewish tradition which includes the longing for — "next year in Jerusalem." In addition to his deep feelings for the Holy Land, he learned much about the military during his highly commended service in the Russian army in World War I.

Sadeh, who at one time studied philology and philosophy and whose physique attested to the fact that he was a championship wrestler, was to use his military knowledge in helping to mold the Palmach — the fighting arm of Haganah.

While working in the open at such jobs as a stone quarrier, he also spent many long and secret hours, particularly after the 1936 Arab riots, building up a structure out of which one day the Israel Defence Forces would emerge.

He helped pull Haganah out of its trench

and barbed-wire mentality. He supported Orde Wingate's approach of going out in the field and attacking the enemy on its home ground. In that regard, as early as mid-1936, Sadeh and his friend, Elyahu Cohen, formed Hanodedet (the flying column), that operated in the hills about Jerusalem.

In short time, Sadeh became a father figure to men like Moshe Dayan, Yitzhak Rabin, Yigal Allon and numerous others. They would follow the "Old Man" anywhere and, almost mesmerized by the powerful physical and emotional aura that was part of him, they listened attentively to his vast assortment of military suggestions.

He stressed simplicity of life in the Jewish forces. At first he felt only the cream of the crop should be trained as soldiers;

He became father figure

then he changed his mind and felt that a two-year training program could turn most men into good soldiers. He insisted that officers not only set a good example, but that they also assume more direct responsibilities while getting no privileges withheld from the rest of the soldiers.

To those ends, Sadeh, who later became a prolific writer, was faithful in his own life.

The death of that compassionate and passionate lover of life in 1952 and his burial at kibbutz Givat Brenner was to leave a sorrowful emptiness in the hearts of his disciples, many of whom would play, and are still playing, a leading role in Israel's Defence Forces.

Sadat's historic visit

The burning question: Is it for real?



By J.B. SALSBERG

Dear Mr. Editor, — I had no intention to devote this column to the spectacular visit of Egypt's president, Anwar Sadat, to Jerusalem during the drama-packed weekend of Nov. 19-21, 1977.

My negative inclination was not, I assure you, based on a failure to appreciate the historic importance of that visit. In fact, I look upon that event as one of enormous and very far-reaching significance for Israel, for its Arab neighbors and for all people who are concerned with peace in the Middle East.

The only reason for my disposition to take a rain-check for a week or two from the world-wide game of analysis and soothsaying of the event was simply that I felt the readers had had enough of it at this stage of the development. What will evolve, I thought, was now more important than what has initially taken place.

What changed my mind was, believe it or not, the surprising number of inquiries that I received from readers asking when I will write about the extraordinary happening. But what finally persuaded me to change my mind was the intervention of my dear uncle Eliezer. He and his loyal band of Thursday night, steam-bath regulars discussed the situation at their last get-together and decided to ask me to speak up. I promised my uncle that I would and I dutifully do so.

Like everyone else I didn't, at first, believe my own eyes when I watched the unfolding drama on my television. Both when Sadat arrived to a joyous welcome at the Ben-Gurion Airport and, the following morning, when he addressed the Knesset, I felt that we were all watching what may hopefully be the beginning of the end of the 30-year war that was waged against Israel's existence.

Uncle Eliezer tells me that on that eventful Sunday morning Bathurst Street and its Jewish tributaries were as deserted as on Kol Nidre night. Nothing much stirred. Everyone was glued to the television.

For my part I can add that for the first time in memory my telephone was silent throughout the TV coverage of the

Knesset session. But the phone became fully alive the moment the program was over. The calls revealed a tempered euphoria.

"What do you think," every caller wanted to know, "does Sadat mean it? Will it really lead to peace?" I answered my eager callers as well as I could without dampening their high spirits but also without ignoring difficulties that still lie ahead.

Since then we were literally inundated by the media. Reporters, commentators, observers and specialists of every description have shared their knowledge or their speculations with us. But if, as a result of your deep concern with Israel's future, you are still eager for further interpretations then I offer a few.

Sadat's visit was unquestionably of historic dimensions. For whatever reason he may have done it the indefinable fact is that for the first time in Israel's 30 years of existence the leader of the largest and, militarily, the strongest neighboring Arab state demonstratively recognized Israel's existence and declared that he was ready to accept this reality and live in peace with it.

As if to dramatize it further, this historic turning-point in Israeli-Arab relations was made by the foremost Arab leader today from the rostrum of the Knesset, Israel's parliament in Jerusalem, the ancient and re-born capital of the historic Jewish homeland.

Why did it happen? Why now and not before? In my view there is no single reason for it. The initiative shown by Sadat was certainly not taken without prior consent from Israel and other forces. Egypt's poor economic circumstance is undoubtedly a factor, but so is the bitter rivalry — historic and present — in the Arab world. Nor can the Sadat visit be considered apart from the supreme manoeuvres and confrontations of the major powers.

But, as I see it, whatever the reasons — real or surmised — for the important breakthrough, the fundamental, the overriding reason is to be found in the determination, the self-sacrifice and the bravery of the Israeli people. It is to be found in the heroism of Israel's Defence Forces — its army, navy and air force. It is also to be found in the unified support that world Jewry gave and continues to give to the Jewish state.

Israel survived all past efforts to destroy it — that is decisive.

Israel's defensive strength is sustained — that is meaningful.

Israel needs and longs for peace with all its neighbors and the Sadat visit is the first real harbinger of promise that the goal of peace is at last visible.

To paraphrase a famous line I say: If the ice has broken can the spring of peace be far behind?

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Under Supervision of Rabbinical Vaad Maknashim, Orthodox Division
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Israelis retreat 'south' to enjoy holiday sun



bon
appetit

By MARCIA KRETZMER

JERUSALEM —

Chanuka now runs a close second to Pesach for holidaymaking in Israel. The children are off school anyway, many employees work half-time during the week, and with a bit of juggling, one can wangle two or three whole days off to take the family away.

During Pesach, trippers fan out all over the country, but many head for the north to see the carpets of spring flowers in bloom all over the Galilee. At Chanuka the vast majority head southwards to the sun. This is the most popular time of year for trips to Eilat, Santa Caterina, Coral Island, the fjord and Sharm-el-Sheikh.

The majority of Israelis join cheap tours organized by their places of work or the Nature Conservation Society, and sleep in hostels or under the stars en route. But an increasing number pack tents, kids and supplies into the car, and camp out on the sun-drenched beaches of Nueiba or Dahab.

Visitors from overseas often join Israelis on their Chanuka junkets to the south — there are now special charter flights laid on from the Scandinavian countries direct to Eilat, for dedicated sun-soakers. Otherwise they can have their pick of the more traditional entertainments laid on for them at hotels or by the Ministry for Tourism, Commerce and

Friendly, Canadian-born Miriam Ben-Shalom from Ottawa, who invites all visiting Canadians to contact her at the Israel Government Tourist Office on King George Street, Jerusalem (or telephone 02-23715), told me that most hotels are arranging a sing-along, or Israeli folk dancing, after candle-lighting time. And the CP-owned Plaza hotel in Jerusalem has even organized a latke-eating contest.

A highlight of the week which is certain to make Chanuka come alive in an unforgettable manner for visitors, is a day trip called "In the footsteps of the Maccabees", which traces the geography of the principal events in the regaining of Jewish independence, and takes in Mod'in, home of the family of Mattathias Maccabee, and — strangely enough — Canada Forest, where Judas Maccabeus and his small bands of followers scoured the countryside fighting enemy troops and destroying heathen altars.

The traditional Chanuka pastimes continue to flourish among the stay-at-home part of the Israeli population: games and snacks at candle-lighting time for the children, parties till all hours for adults, and special entertainments or trips to the zoo for the whole family.

The boisterous student parties and balls which take place on the last candle of Chanuka, are such a time-honored insti-

tution, that once, when an examination was scheduled for the following day in one of the faculties of the Hebrew University, the students successfully petitioned to have it called off.

None of these gatherings would be complete without sufganot — jelly doughnuts, or levivot — potato latkes. The recipe for latkes is the most successful I have ever tried —

Potato Latkes
1 lb. potatoes
1 small onion, finely grated
1/4 cup matza meal
1 tsp. baking powder
2 tps. sugar
1 tsp. salt, pinch of pepper
1 egg, beaten

1. peel, wash and dry potatoes, put through medium grater. Do not strain. Add remaining ingredients and mix well. Allow to stand for a few minutes

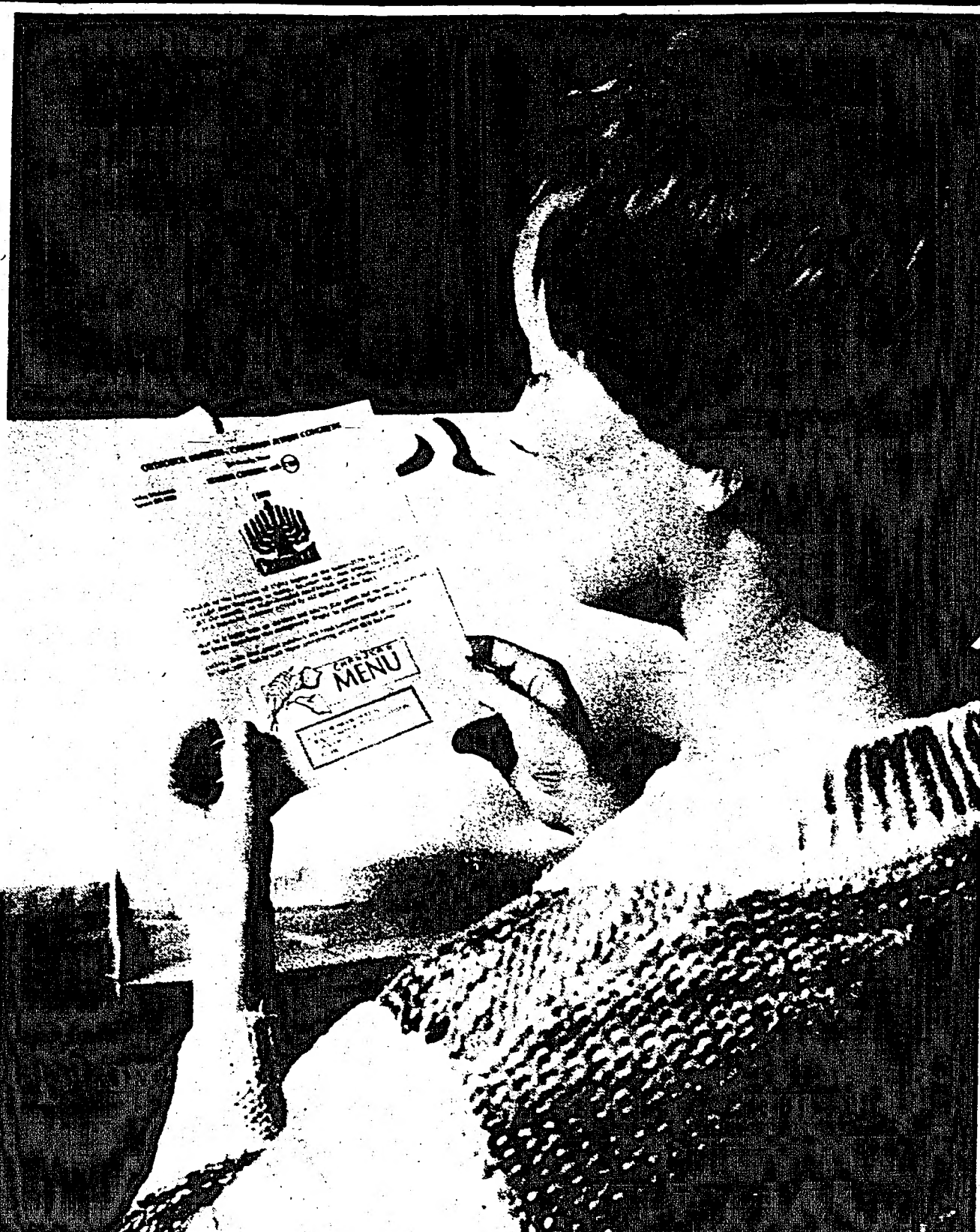
2. heat oil 1/8" deep in pan. Drop batter by tablespoons into hot oil, and fry fairly rapidly on both sides. Drain on kitchen paper, and serve with apple sauce or sour cream. Makes 2 dozen

Sufganot
3 cups self-raising flour (scant)
2 eggs
2 cups plain yoghurt
2 tbs. sugar
1 tsp. vanilla essence
pinch of salt

1. beat eggs well with sugar till light, then mix in vanilla essence and yoghurt. Add salt and flour and beat again

2. using two spoons, drop blobs of batter — measuring 1 very heaped tablespoon — into a large pan of hot, deep oil. Cook on a low simmer, the oil should just be bubbling gently. When puffed up and golden-brown on all sides, remove from pan and drain on kitchen paper. When just cool enough to handle, make a small incision in the side, and insert a little strawberry or sour cherry jam, then dust with confectioners' sugar. Serve while still warm

Chag Urim Sameach!
copyright Marcia Kretzmer 1977



Reading Chanuka information-recipe flyer is Marie Mandel, who attended kosher cooking demonstration.

TJC Orthodox division provides Chanuka information-recipe flyer

TORONTO —

Two years ago, the Orthodox division, Toronto Jewish Congress, initiated a holiday program providing holiday festival information and tested recipes to the community.

The four-page flyers are distributed through sisterhoods, supermarkets, local stores and publicized on the radio. Esther Schwartz, kosher cooking consultant for the Orthodox division and Cynthia

Gasner, information coordinator, provide this service which is part of the division's kashrut educational program. The program provides kosher cooking classes, speakers

and educational materials. Copies of the Chanuka information-recipe flyer may be obtained by individuals or organizations by calling 869-0050 or writing to the department.

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Holiday Cuisine

Food myths common

Most people believe everything they hear. According to W. Harding le-Riche, a U of T epidemiology professor, a lot of what we hear is nonsense.

In his book, entitled *The Complete Family Book of Nutrition and Meal Planning*, the professor has listed a number of food fallacies:

1. Feed a cold, starve a fever
2. Water makes you fat
3. Grapefruit, cottage cheese, lemon juice, yogurt and protein bread actively reduce weight
4. The smell of apple pie puts on weight
5. Sour cream is less fattening than sweet cream
6. You can't gain weight by drinking a lot of orange juice or eating oranges, grapes and apples in large amounts (4 oz. orange juice = 45 k. cal.) (1 small apple = 50 cal.) (1/2 lb. grapes = 160 cal.)
7. Honey is less fattening than sugar
8. Red meats cause kidney disease and high blood pressure
9. Avoid table salt when trying to reduce weight
10. Butter is rich in protein
11. Bread and potatoes are fattening (fats are more fattening, it all depends on how much bread or potatoes you eat and how much butter you put on them)
12. Brown eggs are more nutritious than white eggs
13. White eggs are more nutritious than brown eggs
14. Drinking vinegar will produce weight loss
15. Gelatin desserts are low in calories
16. Lemons make the blood thin
17. Citrus fruits and tomatoes make the blood acid
18. Veal is less nutritious than beef
19. Toasting bread reduces its caloric value
20. Hard boiled eggs are hard to digest
21. Soup made from meat alone is very nutritious
22. Thunder storms curdle milk
23. Fish is brain food
24. An apple a day keeps the doctor away
25. A diet high in fish will of itself cause weight loss

Oven needs talent

TORONTO —

"If your salesman told you that you could cook everything from hot dogs to complete gourmet meals with your microwave oven, then why are you still serving hot dogs?"

That's the question Sharon Ottier asks consumers. And the replies she gets are convincing her many Canadian microwave owners are not using these expensive kitchen units more because they plainly don't know how.

Being an energetic and enthusiastic microwave oven user herself, Mrs. Ottier decided to do something about it. In February, 1976, she opened The Original Microwave Oven Kitchens, a microwave consulting service in Toronto.

As part of the service her organization offers, a "product knowledge school," as she calls it, was started. Because of the success of the school in Toronto, and because of the demand she has had from consumers in Western Canada, Mrs. Ottier and her associates will be offering their classes in several centres across Canada early next year.

The program is not just "cooking classes," Mrs. Ottier explained in an interview. Rather, it emphasizes understanding the microwave oven: microwave cooking principles, terminology relating exclusively to microwave cooking, along with the practical part, learning cooking techniques.



Han Bueschgens (third from left), manager of Canada's national team of chefs, meets Jerusalem Hilton officials. From left, they are Jean Claude Bergeret, executive chef; Dan Barkal, general manager; Rabbi Yechiel Grossman, head rabbi and Francesco Novello, assistant food and beverage manager of the hotel.

Jerusalem's culinary Olympics attracts teams of eminent chefs

JERUSALEM —

For the first time, a top professional exhibition and competition in the culinary arts field will be open to the general public. Amateur chefs and lovers of fine food will be able to rub shoulders with the creators of the finest in international cuisine.

The occasion is the first International Conference and Exhibition on Jewish Culinary Art, to be held in the Convention Centre, Jerusalem, Jan. 23-27 — an event to celebrate Israel's 30th anniversary.

Teams of renowned chefs from many countries will compete in competitions based on the Olympic Games concept. Visitors will be able to taste for themselves the delicacies produced by these artists, see why medals are awarded and to whom, and celebrate with the winners.

Sponsors of the event are the Israel Chefs Circle, the American Culinary

event, tour visitors will be Federation, The Canadian Federation of Chefs de Cuisine, and the World Federation of Cooks Society, along with various Israeli organizations and government departments.

Tours are being organized that will include, apart from the exhibition, visits to: Tel Aviv, Haifa, Bethlehem, Masada, the Western Wall, the Negev and many more.

During the five-day event, tour visitors will be able to feast as they have never feasted before — three magnificent meals per day, created, cooked and served by the most professional culinary teams in the world. Meals will be presented as they were in biblical times, in traditional surroundings with staff dressed in the costumes of the period.

There will be a festival of wines during and in between meals — a great selection of wines poured from the barrel into mugs,

as they were in King David's time.

For you the tour visitor, the feast will start before take-off. Gourmet meals and wines will be served enroute to make the entire trip something to remember from the time of your arrival at the airport.

Headquarters for Canada's chefs will be the Jerusalem Hilton Hotel and they will have the use of the hotel's kitchens during the competition. They won't have far to carry their finished delicacies since the Hilton kitchen is about 100 yards from the convention centre where judging will take place.

Chefs will be taking along with them such items as smoked salmon, Arctic char, prime ribs of beef, Winnipeg goldeye, six double racks of lamb, 20 lb. of wild rice, plus a long list of produce, dairy and condiment items.

The main motive behind

Second printing of kashrut guide due to demand

TORONTO —

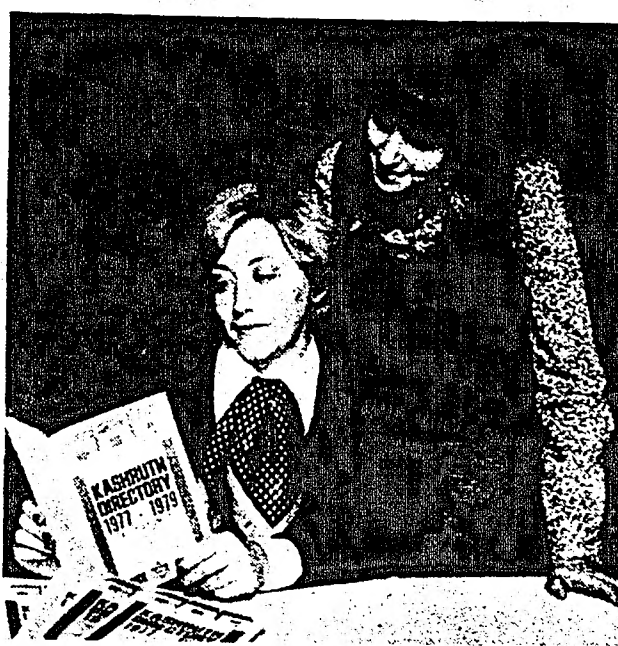
Yitzhak Feldman, newly-elected chairman of the Orthodox division, Toronto Jewish Congress, has authorized the printing of a second edition of the *Kashruth Directory* because of the overwhelming response to the Passover edition.

The decision to put out a new edition was based on the many additional companies and products to join the thousands of products and services certified and supervised by the Rabbinical Vaad Hakashruth under the chairmanship of Rabbi Gedalia Felder.

Compilation and editing of the directory was done by Cynthia Gasner, public relations consultant and her staff.

Some of the new COR listings are: Frito-Lay Company, manufacturer of potato chips, popcorn, snacks; Vegarine, a parve simulated chicken fat; H.J. Heinz sandwich spreads and flavored tomato sauces, as well as chocolate powders, cream substitutes, detergents and many others. In addition, two new restaurants have been added — Hagalil and Matti's Falafel House — Dairy, a catering establishment at Petah Tikvah Anshe Castilla and the Jewish Camp Council.

The 1977-1979 *Kashruth Directory* is available by writing to the Orthodox division, Toronto Jewish Congress, 150 Beverly St., Toronto, M5T 1Y6.



Checking the new listings in the COR *Kashruth Directory*, published by the Orthodox division of Toronto Jewish Congress are Phyllis Korman (sitting) and Lior Ulmer. It is in second printing.

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Holiday Cuisine

'Natural' foods have their origins in Old Testament

By BEATRICE LEVIN

The current trend toward simplified, wholesome, natural foods is part of "the rich heritage we reap from the Bible," according to food expert Eileen Gaden.

In the preface to her cookbook, *Biblical Garden Cookery*, she observes that "our modern foods are similar to those recorded in the Bible and improved descendants of them."

The cookbook, published by Christian Herald Books, Chappaqua, N.Y., notes that some foods were unknown to biblical tribes — tomatoes, green peppers, corn and citrus — but their food did not lack variety.

Gaden's book has just been added to my shelf of cookbooks based on old biblical foods, among them *Foods from Bible Days*, *Loaves and Fishes*, and *The Flavor of Jerusalem*. These books are a pleasure to read and add interest to some published

research on food of the ancient world. What did people eat in Old Testament times? Daniel Zohary, professor of genetics at Hebrew University, and Pinhas Spiegel-Roy claim that fruit trees were an important aspect of the diet in Mediterranean countries. Five biblical species studied were fruit, olive oil, wine, dry raisins, dates and figs.

Well-preserved olive stones in the "Cave of the Treasure" were found near Ein Gedi. Grapes grew wild, but were probably not cultivated until the Greek era. Dates are found in wall paintings in Egyptian tombs. There's little doubt that our biblical ancestors had inferior dates and figs, as over the centuries, cultivation has improved most fruit trees.

Jean and Frank McKibbin, authors of *Foods from Bible Days*, published by Voice, 1972, observe that bread has been the staff of life, the words of God, a sign of hospitality and a part of daily prayer to mankind over the centuries.

This book presents a fine barley soup, Barley Barzilai, which calls for lamb bones, a half-cup pearl barley, three quarts of water, two cups of diced vegetables such as celery, carrots, onions, peas, tomatoes, and salt and pepper to taste. Cook all this for two hours, simmering slowly.

Barley is a much-neglected food today; but in Bible times, barley was as important as wheat. Two Connecticut women, Malvina Kinard, owner of a cooking school, and Janet Crisler, a Bible researcher, dreamed up a cookbook called *Loaves and Fishes*. The recipes are believed to be as old as the Bible.

Techniques and utensils which may have been used in Bible times have been researched by the authors. Some ancient herbs and spices have retained the same names that women of the Bible used.

Honey, nuts, almonds so popular for adding fla-

vor in Old Testament times are used in the recipes in this delightful book. Salads of our ancestors in Bible times probably consisted mostly of chicory, endive, watercress and the "bitter herbs" of Passover fame.

Naturally, no recipes exist from Bible times. Researchers, however, report that the diet then was probably as interesting and had as much variety as today. Foods would probably be flavored with herbs, spices and honey.

Eileen Gaden writes that fruit was so vital that plucking an apricot or a fig from a newly-planted tree was forbidden by law. Only after the tree had

grown untouched for five years could its first fruit be gathered and eaten.

She claims that the "forbidden fruit" plucked and eaten by Eve in the Garden of Eden was probably not an apple at all, but more likely a golden apricot, since apricots were prized so highly in the Holy Land.

The only actual recipe from the Bible which the Connecticut cookbook authors discovered is in Ezekiel 4:9, for Ezekiel's bread: "Take then also unto thee wheat, and barley, and beans, and lentils (probably dill), and put them in one vessel and make bread thereof." Other recipes, the authors

worked out from descriptions of dishes in the Bible such as Esau's pottage (who needs it?), carob wafers and Egyptian salad.

Claimed to be authentic is the recipe for honey cake, below.

During the rainy season in ancient Israel, according to a number of these books, watercress may have grown in or near streams. And fish seems to have played a large part in the diet. Even today, without the Sea of Galilee, Israel might die of thirst and starvation. The water supplies household taps and irrigates the Negev.

One of the best books on kitchen arts, since Sara Kasdan sent Jewish housewives into fits of laughter with *Love and Knishes*, is a wonderful cookbook called *The Flavor of Jerusalem*, interna-

tional recipes from many cuisines of the holy city, by Joan Nathan and Judy Stacey Goldman.

This is a delightful book, almost a travel guide to good restaurants and good eating in Jerusalem. A map guides you to the Old City, the Italian Synagogue and the Russian Compound.

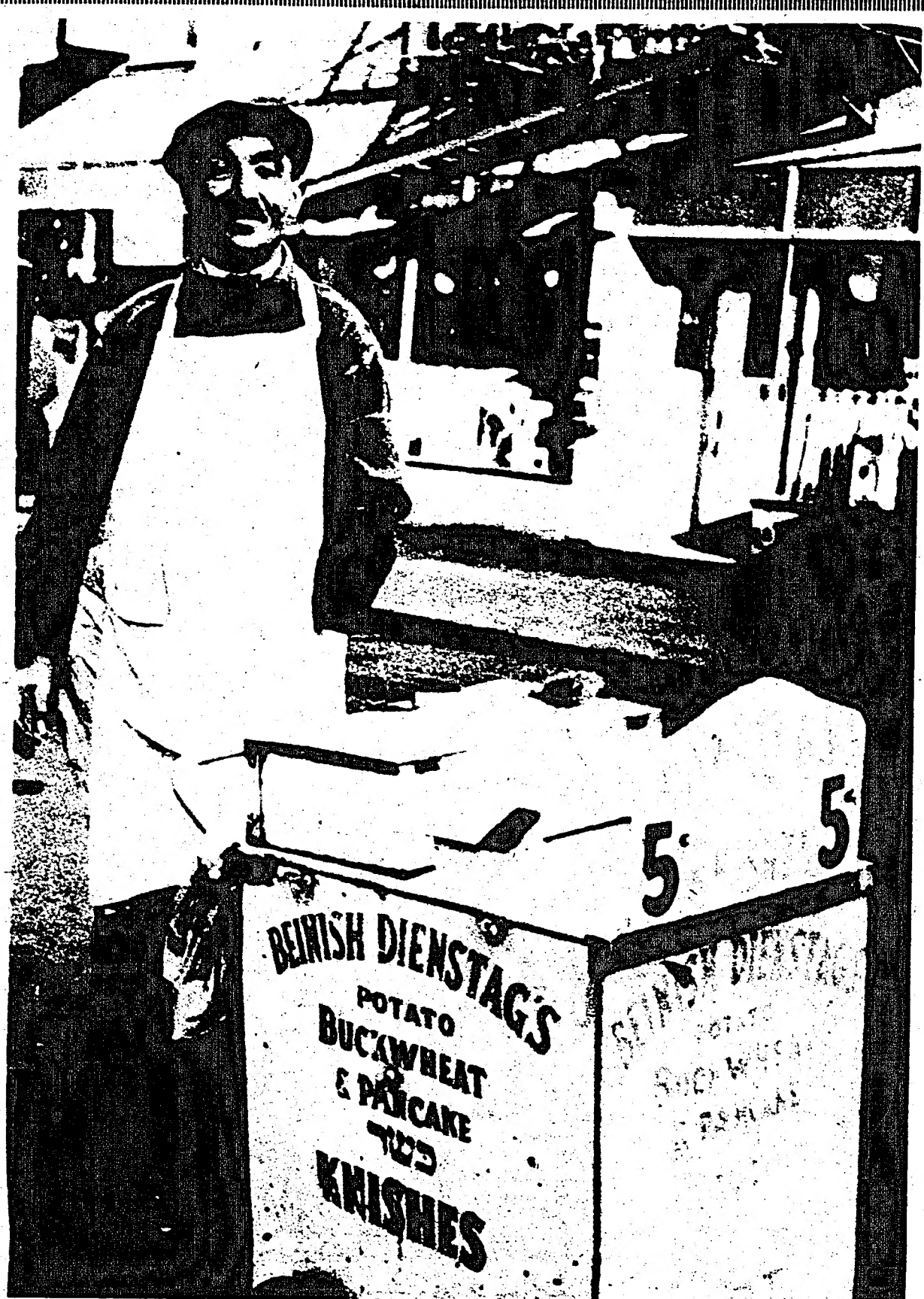
The first chapter deals with breakfasts and brunches, those famous buffets that emanated from the kibbutzim and have become so renowned in Israel. Every Israeli hostelry has adopted this casual, nutritious and tempting morning meal.

Breakfast in Israel may include homegrown tomatoes, oranges, juice of oranges or grapefruit, or melons. Platters of attractively presented cucumbers, salami, cheese, pickles, herring, boiled eggs,

yoghurt, sardines, honey, butter, jelly, green peppers, onions and eggplant salad.

One of the first recipes in the book is a heavenly eggplant salad that tastes rather like chopped liver, but even better. There is also a tempting recipe for blintzes and a chapter on bread, starting with pita, that good Mideast flat bread. The bagel recipe came from "an archeologist who digs cooking."

Each chapter introduces a different culture endemic to Israel, and such a wealth of cuisines may perhaps be found nowhere else in the world save in Jerusalem. There are good pictures, and for anyone who has visited the Holy Land, this book is a nostalgic revisit. Published by Little, Brown, it is nothing short of terrific.



Tempting New Yorkers is this vendor with kosher potato and buckwheat pancakes and knishes.

Honey Cake

3 tbsps. oil (biblical cooks probably used olive oil)
1 cup honey
2 cups all-purpose flour
1 tsp. soda
1 tsp. ground ginger
1 tsp. cinnamon
1/2 tsp. mace
pinch of salt
3 eggs
grated rind of 1 lemon
1 cup sugar
1/2 cup chopped candied orange peel
1/2 cup slivered almonds

Preheat oven to 350°. Combine oil and honey in a saucepan and heat until barely warm. Combine flour, soda, spices and salt. Make a well in the centre and add the honey-oil mixture, eggs, rind, sugar (beet sugar was probably used in ancient times), and orange peel.

Stir well and pour into a round shallow pan such as a Pyrex 9" pie plate or a star-shaped pan which has been lightly greased and floured. Bake at 350° for 40 minutes. Sprinkle almonds over top and continue baking 5 minutes more until cake is firm to the touch.

Banana Bread

1 scant 1/2 cup shortening
1 scant cup sugar
2 eggs, well-beaten
2 cups enriched all-purpose flour
1/2 tsp. salt
1/2 tsp. baking soda dissolved in two tbsps. sour milk
1 cup mashed bananas (two small, or one large)
1 cup chopped walnuts
Preheat oven to 350°

Cream shortening and sugar. Add eggs, add flour, salt; then sour milk-soda mixture alternately with bananas. Beat briskly. Add nuts, stir; pour into greased 9x5x3" loaf pan and bake at 350° about one hour.

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Dining guide

This is a directory of restaurants advertising in our food supplement.

Blondies, 1954 Yonge St., Toronto, near Davisville, Italian, 12-3 lunch, 5-12 dinner, all major credit cards, licensed, 482-0055.

Cleopatra Restaurant & Tavern, 963 Bloor St. West, Toronto, Bloor-Davincourt area, Middle East Cuisine, Mon-Sat 11 a.m.-1 a.m., Sun. 11 a.m.-11 p.m., Chargex, Master Charge, licensed, 534-0702.

Coleman's Delicatessen, 3085 Bathurst St., Toronto, opposite Lawrence Plaza, deli, 7 a.m.-1 a.m., Chargex only, not licensed, 789-1141.

Erik the Red, 350 Bloor St. W., Toronto, 1/2 block west of Spadina, Danish — Continental, Mon-Thurs. Lunch 12-3; 5-11 p.m., Fri.-Sat. 12-2 p.m.; 5-12 p.m., Major Credit Cards, licensed, 922-3213.

The New Alamo, 3705 Chesswood Dr., Downsview (at Sheppard), General Family Dining, 7 a.m.-midnight Mon-Sat., Sun. 4:30-9 p.m., Major Cards, licensed, 635-8093.

The Old Fishmarket, 12 Market St., Toronto, near St. Lawrence Fishmarket, Fish/Seafood, Mon-Fri. 11:45 a.m.-4 p.m.; 5:30-1, Sat. 8:30 a.m.-4:30; 5 p.m.-1 a.m., Chargex, Master Charge, Diners, American Express, licensed, 363-2521.

The Shrimp Kitchen, 3443 Bathurst St., Toronto, Seafood & Family Dining, Lunch, Mon-Fri. 12-2:30 p.m., Dinner, 5-10:30 p.m., Sat. 5 p.m.-11 p.m., Sun. 5-10:30 p.m., Chargex and Master Charge, Wine & Beer, 781-7226.

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'HOLOCAUST COULD BE REPEATED'

By A.J. ARNOLD

WINNIPEG —

Nazi hunter Simon Wiesenthal says the biggest handicap in bringing Nazis to justice is the Jewish community's overriding emphasis on its six million dead, reducing the question to a Jewish problem. "I always speak of the 11 million civilians killed by the Nazis including six million Jews," the director of the Jewish Documentation Centre in Vienna told 800 people at the University of Winnipeg recently.

He also noted that using the term "war criminal" is a misnomer. "To call

the Nazis war criminals makes them soldiers. They were not soldiers but fighters without risk to their own lives and 95% survived the war."

Following the lecture he refused a direct answer to the question of how many Nazi criminals are living in Canada, only indicating that there are no "big names" among them.

But he did say in a television interview earlier that same evening that the Canadian government and Jewish organizations are aware of their presence here but that Ottawa is not co-operating in bringing them to justice.

It is easier, he added, to deal with the U.S. government, where 130 cases are pending against Ukrainians, Russians and criminals from Baltic and East European countries.

In his lecture, Wiesenthal outlined the movement of Nazis to South America and the difficulties he encountered in their apprehension and trial.

The Nazi party had 10 million members during the war and most of them did not go to the front lines, he explained. That is why seven million Nazis are still alive today, 32 years after the war. He estimated that five million

still live in West Germany, close to two million in East Germany and about 200,000 in the rest of the world.

Only during the first three years after the war ended was there a real search by authorities for Nazi criminals, Wiesenthal said. That search was interrupted by the Berlin blockade and the Cold War.

The Cold War, Wiesenthal asserted, "had no winners except for the Nazi criminals." An underground movement was developed during this period which helped Nazi criminals to escape, many of them going to South America. Many got away under the guise of fleeing from Communist persecution.

Some of them received the help of special missions established by the Vatican to aid people being persecuted in Eastern Europe after the war. Adolph Eichmann was disguised as a Croatian fugi-

tive, for example.

Wiesenthal explained how some of the Nazis served as advisers to the Arab governments for a number of years after the establishment of Israel and helped to introduce *Mein Kampf* and the *Protocols of Zion* to the Arab Middle East. A few even converted to Islam.

As early as 1944, when the handwriting was already on the wall for the Third Reich, funds were transferred to South American countries in preparation for the Fourth Reich, he disclosed.

Some \$560 million was transferred to Argentina alone, which in today's terms would be worth perhaps billions. "Juan Peron took 10%," according to Wiesenthal. For this he provided 7,500 blank identity cards during the Cold War for the use of escaping Nazis.

"We lost 12 years in researching Nazi crimes," he said. "Only with Eichmann's capture did world

opinion return to support the resumption of the search for Nazi criminals."

Wiesenthal's documentation centre itself was closed in 1954 and was unable to reopen until 1961.

One of the reasons that he believes it is important to continue the campaign against the Nazi criminals is because today there are neo-Nazi groups in the U.S. bigger than Hitler's

organization was at the beginning. He believes it can happen again if the world is not vigilant.

He explained the difficulties of trying to bring the Nazi criminals to justice under an 1,800-year-old European criminal code which never conceived of mass murder ordered with a signature or via telex.

Some former Jewish partisan fighters suggested to him that it would be

would say Nazis killed Jews and Jews killed Nazis.

"We are usually not happy with the sentences given to those Nazi criminals who are convicted. But the trials themselves, the attendant publicity and educational effect are of much greater importance than the sentences."

He spoke of the classes of German school children coming to attend the trials and even of companies of the Bundeswehr, the new German army, who attend to find out what happened during World War II.



Simon Wiesenthal — he criticizes Canadian government regarding war criminals.

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THE MEANING AND INTENT OF CHANUKA

This year Chanuka begins with the lighting of the first candle on Sunday evening, Dec. 4 and ends with the lighting of all eight candles on Sunday evening, Dec. 11.

CHANUKA LAWS

1. Every night of the eight nights of Chanuka at nightfall, the Chanuka lights must be kindled.
2. On the first night of Chanuka one light is kindled, on the following nights, two, three, and so on, so that on the eighth night of Chanuka, eight lights are kindled (the shamesh is not included).
3. On the first night, before kindling the lights of Chanuka, three blessings are said.
4. On the following nights only the first two blessings are said.
5. The lights are put into the Chanuka lamp from right to left. But they are kindled from left to right, so that the additional light of every night is kindled first.
6. After the lights are kindled we say "haneiros halo'lu".
7. The Chanuka light must burn at least half an hour each night.
8. Before kindling the lights, make sure that there is enough oil, or if candles are used, that they are big enough to last half an hour.
9. No use should be made of the light, such as reading or working by the light. That is why an extra light is kindled with them called the "shamesh".
10. On Friday eve, the Chanuka lights are kindled before the Sabbath lights. Additional oil or large candles should be provided for the Chanuka light to make sure that they will last half an hour after nightfall.
11. On Sabbath night Chanuka lights are kindled after Havdala.
12. Also in the synagogue the Chanuka lights must be kindled, but they do not free anyone, not even the one who kindled them, from kindling the Chanuka light at home again.

This description of the Chanuka laws was kindly sent to The CJN by Rabbi Selig Korolnek of Congregation B'nai Israel, Cambridge, Ont.

Mikva under way

WINNIPEG —

A committee of Orthodox volunteers has begun construction of a modern mikva ritual bath here. Completion of the facility is scheduled for January, 1978.

The mikva is being built upon property leased from the Chavurat T'filah congregation, Hartford Avenue and McGregor Street. It will replace the existing

mikva which was erected at the beginning of this century and renovated in the 1950s.

The non-profit committee has raised approximately 50% of the \$100,000 cost of erecting the new structure. The mikva will be operated on a volunteer basis by users and supporters, under the direction of the Chabad-Lubavitch Organization.

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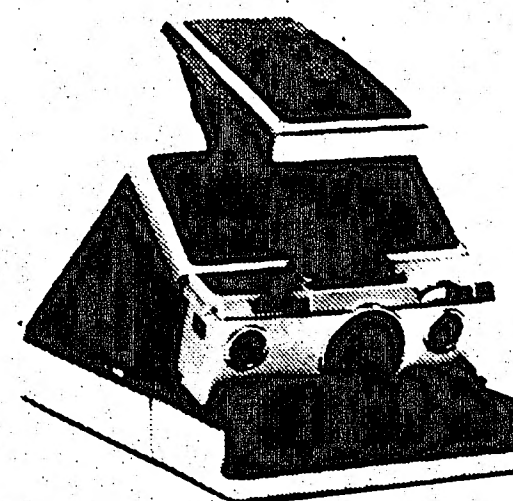
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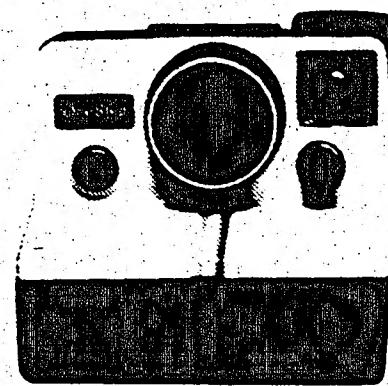
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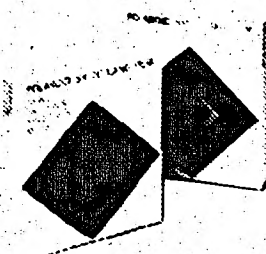
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Organizations and People



what's new

By MIRIAM HERMAN

CELEBRATE CHANUKA

Just to give you an idea of how to celebrate Chanuka — For the youngsters — On Sunday, Dec. 4, there's Adath Israel Brotherhood's annual children's celebration, headlined by New York "ventriloquist" Stan Burns at 10:30 a.m. ... That afternoon at 2:30 the Lubavitch Youth Organization's festival features Uncle Moishy, Velvel the clown, and the Shirah Chassidic Orchestra. It's for 5-13 year-olds, but parents are welcome. It takes place at Fisherville Junior High (Bathurst-Finch) ... The annual party held by Shelanu, the centre for emotionally disturbed youngsters run by Jewish Family and Child Service, takes place, also on Sunday, from 3-6 p.m. at Baycrest Terrace, combining for the first time, the young and the elderly. Terrace residents are baking all the desserts! Program includes candle lighting, Dan the Magic Man, and music for dancing by CHUM-FM radio disc jockey Brian Master.

For seniors — At Wagman Centre, festivities begin at 3 p.m. on Sunday, the 4th, with the Beth Am Players production of *Milk and Honey*, followed by supper and continuing from 7-9 with the candle lighting and a talk by Rabbi Abraham Bartfeld on *The Meaning of Chanuka*. Then, on next Sunday, the 11th, a dance is planned for 7:30-11:30 with the Maurice Turk Orchestra and guest artist Eva Fishman ... The Shaarei Shomayim Friendship Club is having a luncheon and concert on Monday, the 5th, at 12:30, featuring Moishy Turk and his violin, soloist Eva Fishman and Faygel Gartner at the piano. For reservations, call Vera Shulman at 638-4163.

The Chadera Club of Toronto Pioneer Women celebrates with a banquet at 6 p.m. Sunday, the 4th, at 471 Lawrence Ave. West. Guest speaker is Louise Cornblum, Pioneer Women's Bond honoree.

For singles — The Labor Zionist Alliance and the Young Professionals (19-36) have arranged a disco dance for Sunday, the 4th, at 7:45 at the LZA centre.

Also on Sunday, the North-East Jewish Community Services has planned a family party from 4-8:30 at Markham Place Mall (Don Mills and Steeles). In addition, from Monday through Thursday at 5-8:30, and again on Thursday evening at 8-8:30, there will be a brief program at the menora in the mall, presented by various synagogues in the area.

On Monday, the 5th, the Beth Am Players put on a repeat performance of *Milk and Honey* at the northern "Y" for the Hebrew Club for the Blind. That's at 8:30 p.m.

One of the big holiday events is the annual concert presented by Toronto Council of Hazzanim on Wednesday, the 7th. It features Cantors Misha Alexandrovich, Louis Danto, A. Eliezer Kirshblum, Harold Klein and Severin Weingott, plus a 60-voice synagogue choir conducted by David Young; a concert orchestra conducted by Milton Barnes, and accompanist Cantor Daniel Gildar. It takes place at 8:15 p.m. at Shaarei Shomayim Synagogue. Proceeds go to Toronto Cantorial Scholarship Fund.

Wednesday, the 7th, is also the date of Keren Hatarbut Institute's party being held at 8 p.m. at the Zionist Centre. By the way, the Institute is offering winter courses in conversational Hebrew at

various levels for teenagers and adults. For information, call Joseph Klinger at 787-0197.

Another Wednesday event is the Baycrest Centre Women's Auxiliary Chanuka meeting. Program includes a talk on *What Is Aging?* by Baycrest physician-in-chief Cyril Gryfe, and a presentation, *Living Dolls for Democracy*, by Sha'aron Chapter B'nai B'rith Women.

BETH TIKVAH ANNIVERSARY

Dec. 3-4 is a 10th anniversary weekend for Beth Tikvah Synagogue, with the two days of festivities culminating in a gala banquet highlighted by guest comedian Red Buttons.

DON'T DRINK THE WATER

The Art Theatre Production Co. at the "Y's" Leah Postluns Theatre comes up with its second hit of the season, Woody Allen's *Don't Drink the Water*, directed by Reva Tward. It opens with benefit performances Saturday and Sunday, the 3rd and 4th, and then continues through to the 17th. For tickets, call the box office at 630-6752.

JEWISH MARRIAGE EDUCATION

A program for engaged and recently married couples is being sponsored by the Jewish Marriage Education Committee this Sunday, the 4th, from 10 a.m. to 4 p.m. at the BBYO House, 15 Hove Ave. Some of the topics up for discussion are *Success in Marriage, Marriage, Love and Judaism, Marital Intimacy and Pride — The Jewish Reality*. A tour of the Sheppard mikva is arranged for 1:45 p.m.

GIFT SHOW AND SALE

A gift show and sale, featuring local craftsmen and merchants, is being run by Danielle chapter, B'nai B'rith Women, Sunday, the 4th, from 10 a.m. to 5 p.m. at University City Recreation Centre, 453 Sentinel Rd. (Keele and Finch).

ART AUCTION

Also on Sunday, there's an auction of fine art sponsored by Beth Torah Sisterhood. Preview is at 6:30 p.m. at the synagogue, 47 Glenbrook Ave. Auction is at 8.

LECTURE SERIES

Beth Tzedec's Sunday Night in the Museum series concludes with a lecture on *Fashion and Fantasy in Medieval Dress* by Corey Keeble of the Royal Ontario Museum. The time is 8 p.m. At Adath Israel Congregation's adult study series, on Monday, the 5th, Congress archivist Stephen Speisman will be giving a slide-illustrated talk on *The Toronto Jewish Community — The Past 75 Years*. That's at 9 p.m.

The Future of Quebec and Its Jewish Community is the topic to be discussed by Norman May, chairman of Canada-Israel Committee, at 8 p.m. Tuesday, the 6th, at Pleasantview Library, 575 Van Horne Ave. This is the second in a series sponsored by North East Jewish Community Services.

FOR SINGLE PARENTS

A meeting for single parents has been arranged by North-East Jewish Community Services for Monday, the 5th, at 8 p.m. at the office, 1091 Finch Ave. East. For information, call 493-8866.



Dr. I.M. and Mrs. Eisen meet Opposition Leader Shimon Peres in Jerusalem. They were among a group of 72 Canadian doctors who went to Israel under auspices of the Israel Medical Association of Canada. Dr. Eisen is the association's president. The group also toured the Knesset and met Mayor Teddy Kollek.

Jan Murray heads Bonds festival

TORONTO — Jan Murray, popular star of stage, screen, Las Vegas, and, above all, television's most sought-after program host, will be in Toronto on Dec. 11 to headline this year's Israel Bond Chanuka Festival for Israel.

The festival will be held at Beth Tzedec Synagogue, 1700 Bathurst Street. Capacity audiences are expected at both matinee and evening performances.



Jan Murray

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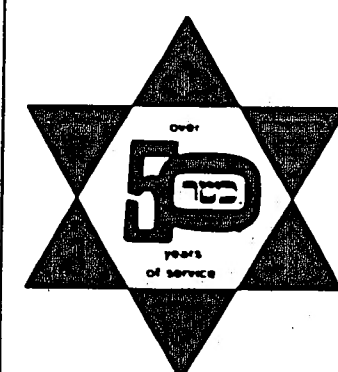
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SPECIALS FROM WED. NOV. 30 — SUN. DEC. 4

...about people



Mitchell Joshua Martin

Mitchell Joshua Martin, recently graduated from Cantor's Institute of the Jewish Theological Institute, is now serving his first post — Temple Beth El in Harrisburg, Pa. Born in Toronto, Mitchell's music career began with the Beth Emeth-Bais Yehuda choir, both as singer and conductor. He entered the institute in New York four years ago, where he was spurred on by local cantors through the Toronto Cantorial Scholarship Fund. Mitchell is the son of Abe and Ruth Martin.

Toronto Jewish community leader Dora Till was among the Canadians honored during Queen Elizabeth's silver jubilee year. An indefatigable volunteer worker with a list of credits that includes founder of Mother and Babes Camp of the Jewish Camp Council, chairman of UJA women's division, founding presi-

dent of Baycrest Women's Auxiliary and honorary officer of the centre. Mrs. Till received a medal and a certificate signed by Governor-General Jules Léger "on the occasion of the 25th anniversary of the accession of her Majesty, the Queen, to the throne..."

With the artists — A private collection of paintings by Margaret Grabel opens this Sunday, the 4th, at the Wagman Centre. The 77-year-old Viennese-born artist, now a resident of Baycrest Terrace, teaches a weekly oil painting class at the centre. There will be about 25 original portraits and landscapes in oil, watercolor, and black and white drawings on view. The show continues daily (except Saturday) to Dec. 16. Among the 25 Canadian artists exhibiting work in *The Pleasures for Small Treasures* show at the Hollander York Gallery on Scollard Street are Israeli-born Rachel Paley, now living in Ottawa, who works in traditional batiks, and Montreal sculptor Maya Fisher, who produced two bronze pieces for the show which runs to Dec. 22.

Elections, appointments and such — Arthur Gelber of Toronto, has been appointed, by the secretary of state, as chairman of the board of trustees of the National Arts Centre in Ottawa, for a four-year term. Harvey Haber, president of Ontario Region of United Synagogue of America, was elected national vice-president representing Canada at the recent USA convention. The Toronto post of the Jewish War Veterans of Canada elected Leonard Fine commander; Jack Cahan and Monty Ralsman, deputy commanders; Gordon Quitt, adjutant, and Harold Kates, quartermaster.

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'Yiddishkeit' program launched

TORONTO (Staff) — Holy Blossom's education department has initiated an informal program designed to bring "Yiddishkeit" to Jewish families living in outlying communities in Ontario.

Under the direction of Selma Sage, Holy Blossom's director of education, the program was launched late last month.

It all started when Gail Sussman, of Tara, went to Canadian Jewish Congress in Toronto and asked officials there for help in inculcating Jewishness to the 23 Jewish families scattered in towns like Port Elgin, Owen Sound, Meaford and Kincardine.



Andrea Adler (background) is one of six Holy Blossom emissaries who went north.

whose families belong to Holy Blossom, travelled north under the leadership of Howard Gottlieb, the temple's senior youth director. They assembled in Owen Sound, then fanned out to the various towns that had requested their help.

The six emissaries conducted lessons in worship, Israeli songs and dance and arts and crafts. "It was an absolutely fabulous weekend and the kids were wonderful," Mrs. Sussman wrote to Ms. Sage. "For our children,

they have something positive to identify with, a desire to learn after seeing there is so much to learn, and to know that being Jewish can be social and fun. They'll certainly benefit from future contact."

Ms. Sage, who assumed her position recently, said the Holy Blossom emissaries intend to go north again, though she admitted that she has no idea whether the program can be expanded and made into a permanent fixture.

But she has no doubt about its intrinsic value.

CONGRESS CALENDAR

JEWISH BOOK FAIR EVENTS

- Dec. 1 "Baking with Lillian Kaplan", 10 a.m.
- "A Jewish Writer and the Community", Mordecai Richler, 1:30 p.m.
- "The People of the (Sexual) Book", Drs. Beryl & Noam Chernick, 8 p.m.
- Dec. 3 "Don't Drink the Water", play by Woody Allen, performed by: Art Theatre Production Co., 8 p.m.
- Dec. 4 "Israeli Human Rights", Zalmon Abramov, lecturer, 10:30 p.m.
- Dec. 4 "What's New at Home: Spiritual Tension in Israeli Life", Prof. Matti Megged, (in Hebrew), 2 p.m.

All the above events take place at the Leo Postans Theatre, 4588 Bathurst St.

- Dec. 3 Beth Tzedec Congregation, Sunday night in the museum, "Fashion and Fantasy in Medieval Dress", Corey Keeble, lecturer, Royal Ontario Museum, 1700 Bathurst St., 8 p.m.
- Dec. 3 Beth Tzedec Congregation, "In the Service of a False Messiah, The Tragedy of Yiddish in the Soviet Union", Rabbi Gershon Winer (Israel), guest lecturer, 1700 Bathurst St., 8 p.m.
- Dec. 4 Beth Tzedec Congregation, "The Tribes of Israel: Living Amongst Jews from North Africa, India, Georgia in the U.S.S.R. and Black Hebrews", Rabbi Gershon Winer, at 1700 Bathurst St., 10 p.m.
- Dec. 5 Schwartz Lectures Committee of the University of Toronto, "Papal Policy towards the Jews in the Middle Ages", a seminar with Professor S. Simonsohn, University of Tel Aviv, at New College Boardroom, (2053 - entrance 20 Wilcox St.), at 4 p.m.
- Dec. 5 Schwartz Lectures Committee of the University of Toronto, "Jewish Art and Civilization in the Italian Renaissance", Professor S. Simonsohn, guest lecturer, at Medical Science Auditorium, 8 p.m.
- Dec. 6 Adath Israel Congregation, "Zionism, Religious, Cultural Political", with Rabbi Edward S. Ronim, guest lecturer, at 37 Southbourne Ave., at 9:30 a.m.
- Dec. 7 Toronto Council of Hazzanim, Chanuka Concert, featuring Cantors Misha Alexandrovich, Severin Weingort, Louis Danto, Harold Klein, A. Eliezer Kirshblum, at Shaarei Shomayim Synagogue, 470 Glen Cairn Ave., 8:15 p.m.
- Dec. 11 CBC Radio (AM Dial 740), "Hammer of Freedom", a special program about Hanukkah, written by Miriam Waldman, music composed by Ben Steinberg, 4:04 p.m.

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MONDAY, DECEMBER 5, 8:00 P.M.
Medical Science Auditorium

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The material in this column was supplied and space purchased by the United Jewish Appeal



Canvassers for Shoppers Drug group relax during recent meeting organized by co-chairmen Izzy Snyder and Jerry Zidenberg. Shown clockwise are: Seymour Wilder, Paul Walsberg, Helen Ostro, Shirley Gold, Herbert Binder, David Bloom.



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We're getting there!

Our computer reports that the 1978 campaign total to date is just over the \$9 million mark, which is substantially more than we had at the same time last year.

There are still too many cards out to project the final total but all of us on the campaign executive are very encouraged and optimistic. I think we can expect the most successful peacetime campaign ever.

Our goal of 75% completion by the end of December is not just a pipe dream.

Major Gifts has passed the 50% mark; Launderers and Cleaners group is at 52%; Young Executives, just under 50%; Cloaks, 45%. Other groups are coming up fast.

I must admit that everything isn't coming up roses. Some of the groups have not yet even completed 10% of their cards. But most canvassers are doing their job well and I'm confident they will come through.

Meanwhile, Karl Bald, chairman of the Business division and Mike Florence, chairman of Commercial Professions, will be on the hot line to their chairmen and their chairmen's chairmen to keep up the momentum. The UJA's "pyramid system" will be working most effectively.

What better way to hold a UJA campaign meeting than to have Prime Minister Begin and President Sadat as guest speakers!

That's what happened at the recent meeting of the Doctors group, which took place that fateful Sunday morning when Sadat was in Israel. A TV set was brought into the meeting room so the doctors, while working on UJA business, could monitor the momentous happenings in Jerusalem.

The meeting was a great success and inspired great results. Within three days, Dr. Shm Felsen and Dr. Brian N. Silver completed their first dozen cards at North York General Hospital.

Sid Chelsky, co-chairman of Launderers and Cleaners, is recovering nicely from a recent back operation. While he was in the hospital, his wife Brenda kept contact with the canvassers to make certain they were on the job. The day after Sid got out of the hospital, he was on the phone to UJA headquarters to check on the progress of the group.

Look and listen for a UJA radio and TV promotion campaign during the next couple of weeks. This is being organized by PR co-chairman Ira Gerstein, who has secured the air time (free) from UJA campaigners who normally use these media to promote their own businesses. We'll be using 30-second and 60-second spots.

My thanks to those generous UJA supporters who are making the time available to us and to Vickers & Benson for preparing the spots.

Marty Mendelow, chairman of Construction, wants to remind his canvassers about a breakfast meeting, to be held at Shaarei Shomayim Synagogue on Tuesday morning, December 6. Marty reports completions are running well ahead of last year at the same time.

There's nothing like face-to-face canvassing, not only for best results but also to get the UJA story across factually and accurately.

However, personal canvassing is not always possible because there just aren't enough canvassers to see everybody. That's why telethons have become an important adjunct of the campaign - and a most effective one.

In the Societies and Organizations division, in particular, the telethon plays a major role. Charles Goldlust, B'nai B'rith UJA chairman, is a veteran telethoner and under his leadership two very successful telethons have already been held. Headquarters for the phone event is 150 Beverley, where canvassers arrive right after work and stay on the phones from 6:15 on.

And speaking of veterans, The Jews of Hungarian Descent have been running UJA telethons for more than 10 years. Armin Weiss brought out a large contingent last Sunday morning for the first of the groups 1978 campaign efforts.

The Women's Division will launch a week-long phone campaign on Monday, December 5. Co-ordinator is Joan Lipson. Calls will be made from 150 Beverley starting at 9 a.m.

Women's Division fund-raising mini-tours have been so successful this year that another is planned - to New York, to take in Golda, the new Broadway hit starring Anne Bancroft. Dates will be announced shortly.

In February (from the 13th to 22nd) there will be a women's mission to Israel under the leadership of Marvella Koffler. Marvella tells me that Blanche Katz will be co-host or "super guide." Invitations to join the mission will go out soon.

A real breakthrough in communications between Russian newcomers and UJA women takes place at a "getting to know you" tea on Sunday, December 11, at the home of Gella Rothstein. The Russian women made their initial overtures to Carol Reller and others involved with Soviet Jewry. It's good to know the Russians feel comfortable enough now to want to play a role in Jewish communal life.

Last Sunday was a busy day for the societies. There were two campaign kickoff breakfast meetings. The Chentochover Society met at 12 Viewmount, under chairmanship of Moshe Frank. Grand Order of Israel, under chairmanship of Steven Rosen, invited Harry Binder as guest speaker.

Lew Moses, chairman of UJA collections, asked me to remind you that all payments to UJA by the end of December qualify for a 1977 tax receipt. But remember, payments must be received in the UJA office by December 30, because the office is closed on the 31st.

See you next week.

Shaarei Shomayim Congregation

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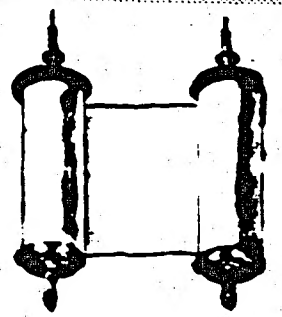
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sparks
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By RABBI MEIR GOTTESMAN

Parshat Vayeshev/Chanuka 5738
Vayeshev haniytsa Mitzrahim... And Joseph was brought down to Egypt.

A Jew has to find time to help others. And if he doesn't have time, he should make time.

The saintly Rabbi Chaim Sanzer approached a wealthy congregant to join him in collecting for a yored, a respected man who had gone broke. The man demurred. "Rabbi, I'll donate, but I don't have time to collect with you."

The tzadik was upset. "You know, when our forefather Joseph set out to find his 10 brothers in Shechem, he got lost in the field. A man found him, and gave him directions. And Rashi comments that the 'man' was the angel Gabriel."

"But earlier, when a strange man attacked Jacob at night and wrestled with him, Rashi says that the 'man' was the guardian angel of Esau."

"It's strange, though. Did Rashi have a scorecard? How did he know that one man was Gabriel and the other one an Esau angel?"

"But I'll tell you. When Joseph was lost in the field and the 'man' noticed Joseph's predicament, he didn't say, 'I'm too busy to get involved.' He made it his business to help. That's proof it was the holy angel Gabriel."

"But when a man wrestled all night with Jacob, and Jacob was able to overcome him, what happened? Jacob pleaded, 'give me a blessing!' And the man said, 'sorry, I'm too busy. I have to go daven now before G-d's throne, no time to put myself out'... Only an angel of Esau answers that way..." (Fun Unzer Alten Oitzer)

A Jew is not allowed to say no.

After all, it doesn't pay to be selfish.

A couple went to the Lawrence Plaza, and left their child and carriage with other carriages that were there. Afterwards they started home. After a few blocks, the wife suddenly shouted hysterically. "We have the wrong baby!"

"Be quiet," the husband muttered. "don't you see it's a better carriage."

Every Jew can be like an angel of G-d. We have holier neshamas than angels — but we also have more distractions.

Consider... after the brothers sold Joseph into slavery, Judah went off on his own. On his travels, he noticed a harlot by the road.

Not having her hire, he left his signet ring as surety. Later, when he tried to redeem it, she was gone. Judah was frantic. "Where is the harlot that was by Enaim by the wayside!" he demanded.

Where was Enaim? Near Bethlehem, Jericho, Barre? Ah, but it teaches... Enaim is a city, but enaim also means eyes. Judah cried, "where is the harlot that tempted me at the entrance of my eyes!"

Eyes, eyes. So much of life is started by our eyes.

The eyes look around. What do they see? Beauty, yes. But in our world where so much immorality holds sway in the arts, on television, movies, literature, our neshamas cry out in pain! How can we stay a sacred people in such a profane world?

Chanuka is medicine. The eight of the Chanuka candles are the glow of the Hidden Light which G-d originally infused into the world. The light that puts the sun and moon to shame. The light that radiates from the Torah.

When we gaze into the light of the menorah, our souls drink in wells of kedusha, holiness. May our souls be fired up. Shabbat Shalom and a Fraileche Chanuka.

Important: Begin reciting the v'ten tai u'matar Sunday night, December 5.

The family of the late

MORRIS YOSKOWITZ

wish to thank their many friends, relatives & the Lodzer Centre M.B.S. for their kind expressions of sympathy on the loss of their dear husband, father and grandfather.

Adela Yoskowitz
Irene, Howard, Sharon & Heather Alpert

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Award memorial bursaries

TORONTO —

Two years ago, Miriam Peters, an A.Y. Jackson High School student was assaulted on the University subway line, and died four days later.

In her memory a Miriam Peters Fund was established by Pride of Israel Temple through Saul Atkin, a past president.

The first two bursary awards were made at A.Y. Jackson's commencement program held at Seneca College's Minkler Auditorium. The two graduates, each of whom received a \$250 bursary, were Liisa Tovell and Diane Exner. Presentations were made by Merle Peters and Atkin.

Atkin said that he expects the number of bursaries to increase next year. He said other graduating students from schools throughout the area will be considered for the awards.



Liisa Tovell (left) and Diane Exner (right) won bursary awards. Others are: Saul Atkin, past president, Pride of Israel Sick Benefit Society, and Merle Peters, mother of the North York student who was murdered on a Toronto subway in 1975.

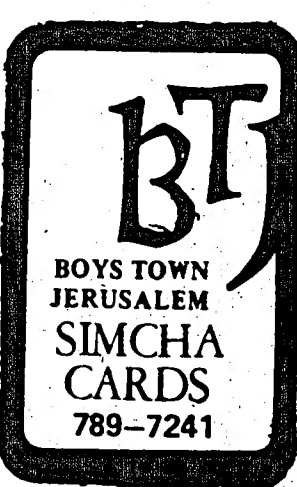
Doctors in Israel

JERUSALEM —

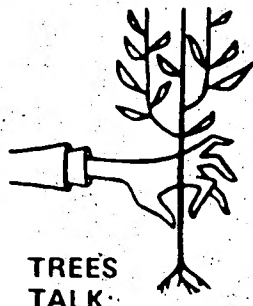
Seventy two Canadian doctors, Jews and non-Jews, recently went to Israel under the auspices of the Israel Medical Association of Canada.

The group was addressed by Jerusalem Mayor Teddy Kollek and Opposition Leader Shimon Peres. Prime Minister Begin arranged a Knesset tour for the physicians, one of whom was Dr. I.M. Eisen, president of the association.

In his address, Peres said he was pessimistic about the outcome of the government's new economic policy. He complained that profits and prices soar while wages are under constraint.



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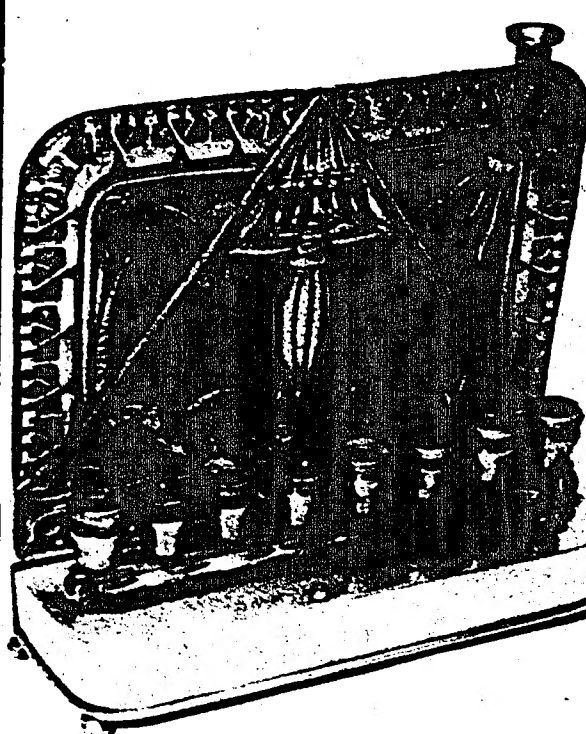


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(Steven Hirschenhorn photos)
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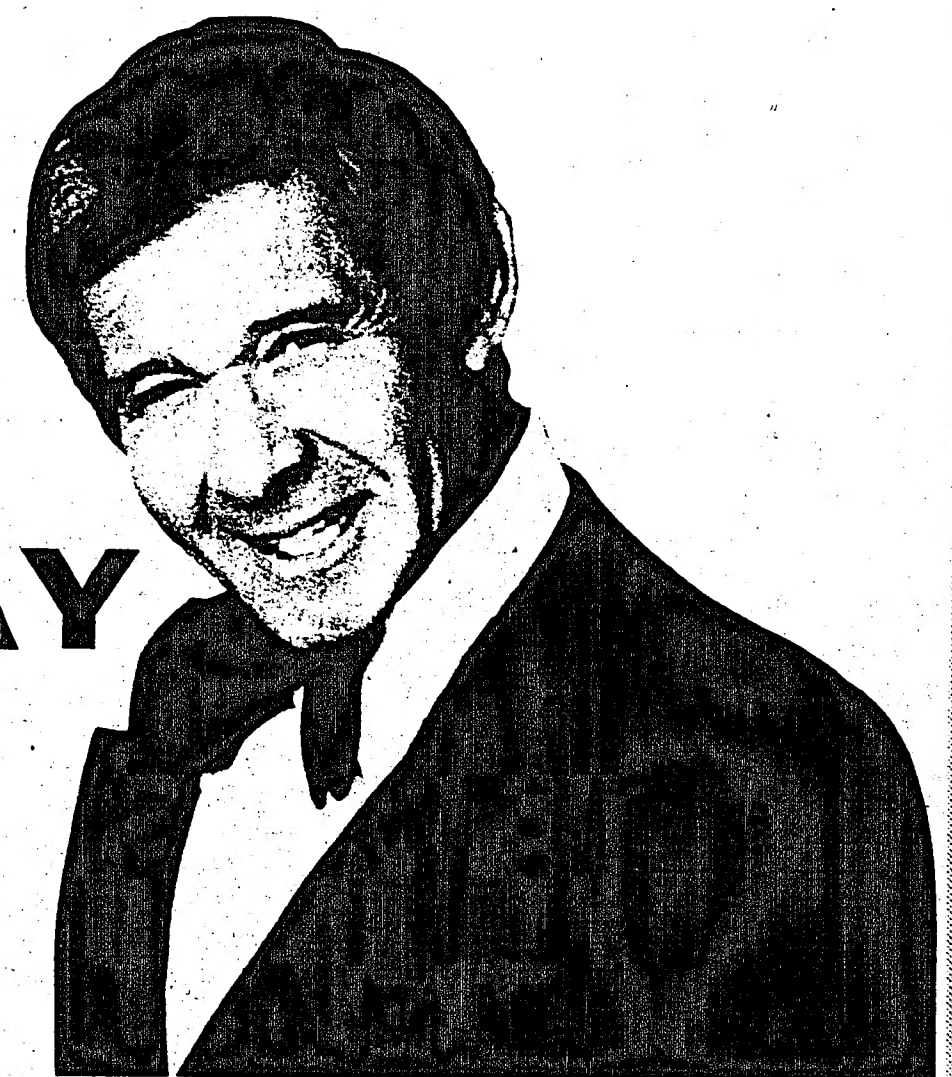
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Organizations and People



Monty Hall (third from left) seems to be making a point to Lewis Moses at UJA luncheon gathering. Looking on are Jack Chisvin, chairman, campaign cabinet and executive committee, and Bob Hall, Monty's brother.

Must continue support, Monty Hall tells UJA at leadership meeting

TORONTO — The feeling of euphoria created by the visit to Israel of President Sadat of Egypt does not absolve Jews of their responsibility to maintain and increase their support of Israel, Monty Hall told the United Jewish Appeal campaign leadership at a luncheon meeting.

The Winnipeg-born television personality, who lived and worked in Toronto from 1946 to 1958, discarded his prepared speech to focus on the ramifications of the Sadat

visit, and referred to himself as the "most pessimistic optimist there is."

"After the euphoria dies down, we'll have to take a realistic look at the dramatic events of last weekend," he stated. "There's a great conflict going on inside of me that there may be something wrong with the script. We

have to analyze the Arab mentality and ask ourselves what kind of scenario is being played out."

He conceded that a "dialogue had been established," but he voiced grave doubts about the willingness of the other Arab nations to just stand by and watch.

Vast Negev tracts require development

TORONTO — Israel's younger generation must develop the vast tracts of undeveloped land in the Negev, Rabbi Jordan Pearson told a board meeting of the Canadian Association of Ben-Gurion University recently.

"It was the parents of today's generation who helped found and establish Israel's older universities," the Temple Sinai spiritual leader said. "Now we must call upon

the young to develop Ben-Gurion University, the youngest in the country."

Gabi Ben-Dor, a BGU graduate, told a young leadership session, held at the home of Ontario Minister of Consumer and Commercial Relations Larry Grossman, that the university was in a position to participate in great projects designed to "make the desert bloom."

Among the projects was the one that would see a canal linking the Dead Sea to the Mediterranean.

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TORONTO — The Lodzer Centre Mutual Benefit Society recently presented its sixth ambulance to Magen David Adom of Israel and this gift brought words of praise for the Toronto group from Yechiel Glustein, representing the American Red Magen David for Israel (ARMDI).

"You may feel proud of the special role you play, for whoever saves one life

has saved an entire world," Glustein said. "On behalf of the sick and wounded you have helped save, accept Israel's gratitude and appreciation."

Officers of the society were awarded the coveted ARMDI Pikuach Nefesh and Mission of Mercy awards by Glustein who stressed the humanitarian role of Magen David.

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The Holocaust is his obsession and passion

By SHELDON KIRSHNER

TORONTO —

chuffing our way like some Jew to Auschwitz, what's new here we go again me and you (tho how it fascinates us it's true) taking the kultur journey, like some Jew
— LIKE SOME JEW

David Rosenfield's "terrible passion", his obsession with the Holocaust, is writ large in his anguished face, in his driving poetry and in the haunted books that cram shelves and cardboard boxes near his paper-strewn desk.

He is 36 years old, thin to the point of emaciation and his sad eyes mirror the tragedy that has been Jewish history throughout the ages. Rosenfield's Holocaust poetry, which is ironic, wispy and unpublished, is an ode to the dead and the dying. His books, all several hundred of them, are on national socialism and the Holocaust.

"I have a clear understanding of the Holocaust, but ultimately, it's impossible to comprehend," says Rosenfield, whose major poem, *Like Some Jew*, provided the inspiration for *Hasid*, the Actor's Lab of Hamilton play which one Toronto drama critic described as a masterpiece.

Like Some Jew, he says, was his attempt to define what he calls the "historical particularity" of the Holocaust. To his regret, Richard Niecozym, who staged *Hasid* subverted the play somewhat. (*Hasid* is about a man's loneliness, his reminiscences of the Holocaust and his effort to come to terms with both).

"The Holocaust is a particularly Jewish experience and there's a terrible tendency among the malicious and uninformed to make it into a universal experience," he explains. "Niecozym tried to soften the blow by saying all people are 'Jews', that the Holocaust was universal in its scope."

Rosenfield's eyes mirror history

"I didn't want the blow to be softened," he adds, inhaling deeply on a cigarette. Rosenfield has just completed his first

play, *Jewish Memory*. "It has two themes," he says. "All we remember about the Holocaust is not enough, and the pain we suffer because so much of its history is recorded in the German tongue."

He hopes to get a modest Canada Council grant to convert his play into a full-scale stage production. Only this time, because he was dissatisfied with *Hasid*'s staging, Rosenfield wants to ensure that it is not misdirected should it be performed.

At the moment, he doesn't know which playhouse may accept *Jewish Memory*, but he's already given it to a Canadian Jewish Congress official to read, hoping that the CJC will subsidize it.

Rosenfield hasn't solicited too many others because he has so few friends in the world of theatre. "I'm a recluse," he admits, "and when you're like me it's hard to approach people as potential helpers or collaborators."

'Important thing is to survive'

Like the proverbial poet, he is achingly poor, and he openly refers to himself as an indigent. "I lead a very precarious existence," he notes, disclosing that he earns a living, such as it is, as an art model and security guard. His wife Valerie, is a part-time student who also models.

From *Hasid*, he reveals, he earned a grand total of \$120.

Rosenfield was born in Montreal and he moved to Ontario 11 years ago when he began graduate work on Holocaust literature at McMaster University. "I found it impossible to do a scholarly treatise on the literature of the Holocaust," he says. "I had a need to compose works myself rather than discuss them."

Until his Hamilton days, the Holocaust had made "no specific registry" on Rosenfield. His parents were not survivors, and he had not yet "read just about everything" on the topic.

Since then, however, David Rosenfield has lived and slept the Holocaust, and it seems that it will engage his artistic temperament for many more years. "The important thing is to survive, to endure," he observes, echoing a Holocaust theme. "Only now am I beginning to do my best work."



THE LIGHT OF FREEDOM

Upon arrival at Ben-Gurion Airport at Lod, these newcomers to Israel from the Soviet Union bless the Chanuka candles. This photograph was taken last year. (IPPA photo)

Symbolic defeat of assimilation

By RABBI SELIG KOROLNEK

Had the rabbis of the Talmud lived in 20th century North America, they probably would not have found it necessary to ask the question, *mai Chanuka* — "What is Chanuka?"

Chanuka has become more intensely observed and more widely recognized than any other holiday in the Jewish calendar. Even Jews who observe very little in the line of Jewish tradition during the rest of the year, somehow find the need to light Chanuka candles. And since the advent of

the electric menorah, more Jewish homes fulfil the mitzva of publicizing the miracle of Chanuka, than ever before.

Rarely does one see a Jewish home without a menorah shining in the window. Indeed, Jews seem proud to tell the world that it is Chanuka and to announce that this festival commemorates the battle for religious freedom.

But, I wonder, if even in 20th century Canada, who seem so proud of this Festival of Lights, ought not to stop and ask ourselves the same question posed by the rabbis so many years ago. We too might well ask, "What is Chanuka?" What is this really minor festival that we all participate in? What is it all about? Jewish history, we have been told, has its message and lesson for each age and each generation. What is the message and the lesson which this beautiful Festival of Lights has for us?

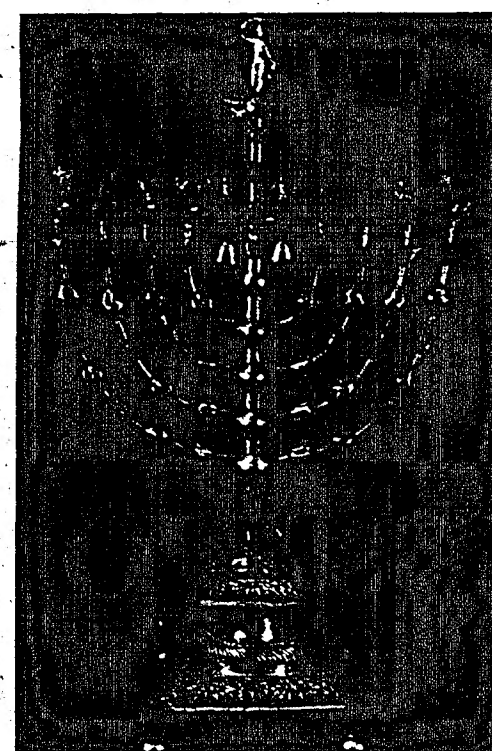
Would you be shocked if I told you that a goodly number of Jews who light the Chanuka candles — I would even venture to estimate the majority of Jews who kindle the lights — don't even realize that the victory that they are commemorating was not so much the military victory of the Maccabees over the Syrian army, but rather the victory of traditional Jews over those Jews who desired to assimilate into the majority culture?

I often wonder for example, if those Jews today who scoff at Jewish tradition and who make light of the Jewish practice — I often wonder whether they would light the candles if they knew the true significance of Chanuka.

The message and lesson of Chanuka are clear to anyone who reads the Books of the Maccabees. On the one hand, these ancient books tell of eagerness displayed by the upper classes in Jerusalem some 2,140 years ago, to abandon Torah, the Sabbath, and even circumcision, in their desire to be like the non-Jew. They became Hellenized, not only in outward things, but in thought and life as well.

Even in the ranks of priesthood, the Books of Maccabees tell us: "Many were making of no account the honor of their fathers, and thinking the glories of the Greeks, the best of all." Thus, the utter lack of concern for Jewish values and Jewish tradition on the part of many Jews today is no phenomenon — history repeats itself.

On the other hand, the same books have preserved for us the immortal memory of men of strong principles, to whom the Torah



This Chanuka menorah was made in the city of Frankfurt, Germany, in the 18th century.

was dearer than life itself, men who were "ready to live or die nobly" in its defence, men of sublime heroism, pure and righteous, men who were fully worthy of G-d's help and the miracle wrought through them.

"If all the nations in the king's dominions fall away each one from the worship of his fathers, yet will I and my sons and brethren walk in the covenant of our fathers," is the soul-stirring reply of Mattathias to the representative of the Syrian King who would seduce him from his faith.

Are we not witnessing a fundamentally similar spiritual conflict in the Canadian Jewish community today? This clash between Jews who cherish our Jewish heritage and all the traditions and practices that go with it, and those Jews who would break away from Judaism either by choice or through neglect; is this not the same clash that occurred more than 2,000 years ago?

Chanuka commemorates the victory of traditional Judaism over the forces of assimilation and intimidation. Is it not a bit incongruous then, for Jews who observe no Jewish tradition, or who scoff at it, to kindle the Chanuka lights? For in the performance

of this mitzva they are in effect bearing testimony to the Jewish values for which they have little or no regard.

Chanuka can have meaning only for those who are ready to dedicate their lives to Jewish living at all times. Chanuka has meaning only to those who understand that Judaism requires self-sacrifice for its religious duties and obligations. Chanuka has meaning only to those who recognize in the candles they are kindling, the light of Torah and mitzvot, the lighthouse amid the maddening sea of secularism and assimilation that is threatening to engulf and wash away the North American Jewish community of our day.

Our rabbis maintain that G-d linked his name to Israel to help them to assure their survival. And surely, the continued identity of the Jews as a separate religious community, their long and uninterrupted march through the ages, their victory over the countless foes that oppressed them, can mean only that they were fortified by G-d's protective power, and that their religion was the source of their wonderful vitality and almost superhuman persistence.

It is his tradition above all things that made the Jew distinct and distinguished in history and gave him the power to survive. Would we not be doing a disservice to the memory of the Maccabees who fought for this survival, if we did not dedicate ourselves to this mission of old which is still binding upon us?

We know what the Jews have accomplished under stress and storm, under oppression and persecution. Chanuka recalls some of these thrilling experiences. But if Jewish ideals and Jewish values still have any meaning for us, then they must move us and influence us well. Judaism can and must survive in our free society amidst a life of plenty, liberty and opportunity. And this it can do only if we are prepared to express the Maccabean spirit of dedication to things Jewish that they did under oppression and hardship. Chanuka beckons us to become Torah-true Jews, true to the tradition and practices of our forefathers.

As we kindle the complete Chanuka menorah, let us resolve to become complete Jews, dedicated anew to the glories of Judaism. Then indeed will the menorah of Jewish life shine forth as a beacon of light for all mankind to see.

Rabbi Korolnek is spiritual leader of Congregation B'nai Israel, Cambridge, Ont.



A trilingual welcome sign and Egyptian and Israeli flags were mounted on billboard of President Sadat's route into Jerusalem.

UNIVERSAL PRINCIPLES OF FESTIVAL

By A.J. ARNOLD

There is one interpretation of the historic events commemorated in the Festival of Chanuka which suggests that Antiochus, the King of Syria, attempted to force his will on Judea, the Jewish state of that ancient time, in order to end the religious and cultural separatism of the Jews and force them into the common mold of his Hellenic Empire.

By that definition Jews may be considered the "separatists" of that period some 200 years B.C.E.

A much more acceptable interpretation points out that Antiochus launched his campaign against the Maccabean rebels in Judea just after returning from an expedition in which he had

subjugated Egypt and captured its king, Ptolemy VI.

The Jews and other minority groups in the Syrian empire were partial to the Egyptian cause. Thus the measures which Antiochus imposed on the Jews were also directed against other national minorities, among them the Samaritans.

Even the Greeks, whose Hellenic culture had been adopted by the Syrian empire, were obliged to pay prior homage to Zeus, the god of war, rather than to Apollo. The Maccabees were fighting for the cause of religious and cultural diversity in seeking to preserve their particular Jewish identity.

They were defending the principle that in a diversified society the state ought to embrace and not subordinate its various constituent cultures.

While recognizing these external applications of the universal principles inherent in the history of Chanuka we must return to the specific meaning of these principles for the Jews.

Theodor Gaster, the noted folklorist, Hebraist and authority on comparative religion, reminds us that the Maccabean Revolt was not, at the outset, an uprising of the Jewish people against the Syrian rulers.

The official Jewish leadership was hostile to the Maccabees. Much of the Jewish population had assimilated the Hellenistic culture and the recognized Jewish leaders of that day, including the High Priest, might have been described as "Hellenes of the Mosaic persuasion."

Moreover, Ralph Marcus, an American scholar of Hellenistic Jewish history, has pointed out that

there were two factions in the Jewish ruling class of that day, both of them largely Hellenized, who tried to outdo each other in their appeasement of the Syrians.

Mattathias and his followers first had to wage a struggle internally against the forces of assimilation among the Jews before they could rally the people behind them.

Gaster points out, however, that the Maccabean Revolt, even when it did become a struggle against Syrian oppression, could not be considered "resistance to the abstract principles of totalitarianism."

In order to defeat the forces of Hellenistic assimilation among the Jews, the Maccabees themselves, Gaster says, with the support of

religious pietists, had to introduce an authoritarian approach to restore Jewish practices and Jewish law.

It is, therefore, an oversimplification to cite the example of the Maccabees in considering how to counteract the contemporary threat of assimilation among the Jews.

We who live in a free and democratic society cannot impose a monolithic pattern on ourselves as a means of safeguarding Jewish life and culture.

We must avoid simplistic comparisons with the past, while still celebrating the folkloric customs that have come down to us from the heroic aspects of the Maccabean struggle.

Sarah Laskin— part of Hamilton's Jewish history

By MOURA WOLPERT

HAMILTON — In 1910, when Sarah Laskin came to live here, Hamilton had "a yidel here and a yidel there." Today, there are a good many more and they turned out, many of them to pay tribute and to wish her well when her family celebrated here 75th birthday recently with an Oneg Shabbat at Temple Anshe Sholem.

For Sarah Laskin is a part of the history of this city's Jewish community — an extraordinary person who, all her life, has given selflessly of herself.

Her deeds are legion and her reminiscences would fill a book — but she hasn't the patience to write it. And anyway, she'd rather talk, one memory touching off another.

A favorite is of the time she brought Jan Peerce to sing with the Hamilton Jewish Choral Group some 25 years ago and how he and the choir got acquainted over her herring and potatoes with sour cream.

"That choir had never had a celebrity like him and I feared they would be so much in awe of Jan Peerce, they would be afraid to sing."

She met Peerce again some years later in Miami and since then, "wherever he is, if he finds out there is somebody from Canada, he always says 'give my

regards to my friend Sarah Laskin."

Her sense of humor is irrepressible and she is an accomplished actress. As she talks, with the impeccable diction of a trained singer one moment, all Yiddish mama the next or, eyes blazing and with thundering voice, setting straight some long-forgotten anti-Semite, you realize that Sarah Laskin could herself have been a star.

With her family she came here at the age of seven, from Stockholm, where they had lived for several years after leaving Vilna at the time of the Russo-Japanese War. She was very musical but her mother — "not a woman you could talk to" — failed to see that in Sarah she had an extraordinarily talented child.

"Remember her saving nickels and dimes to pay for singing lessons," says her daughter, Esther Woolf. Taught by an Italian opera singer who was stranded in Canada at the outbreak of World War I, Mrs. Laskin later had an appointment to audition for Edward Johnson of the Metropolitan Opera in New York. She never went.

A formidable woman afraid of nothing and no one, she never had the career she wanted so much. "I had four small children," she explains, "...and a husband and mother-in-law who couldn't care less."



Sarah Laskin (left) of Hamilton joins her good friend, Jan Peerce, during his recent visit to city when he appeared as Tevye in "Fiddler on the Roof" at Hamilton Place. With them is the leading lady in the travelling show, Leila Martin.

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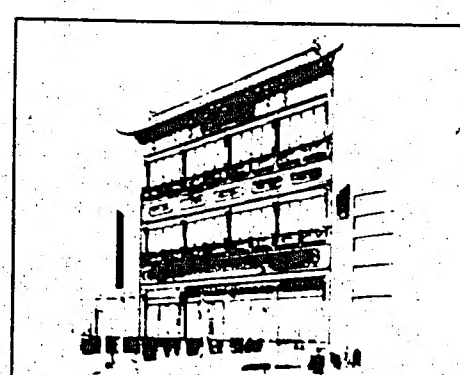
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Censure Canada for voting record

TORONTO —

The York Centre Liberal Association, at its annual meeting recently, passed a resolution admonishing Canada for its voting record at the United Nations.

Without reference to specific votes, the resolution, which will be forwarded to the National Liberal Policy Conference

in Ottawa next February, reads as follows:

"That the Liberal Party of Canada deplores the deterioration of the United Nations General Assembly reflected in a growing number of resolutions being passed which are unacceptable to Canada, but that it urges the government of Canada not to abstain so often in voting on unacceptable resolutions, but rather that it express the basic Canadian principles of morality, justice and democracy by voting for or against such resolutions, using its explanation of vote to deal with the type of resolutions which presently account for its abstention."

Correction

In last week's issue, The CJN used an incorrect picture along with a story on Rabbi Gershon Winer. The paper regrets the error.

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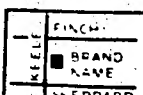
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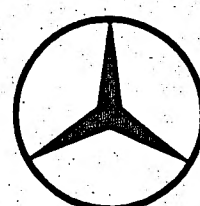
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'Our greatest secret weapon'

TORONTO —

Women are the "ministers of finance" in their own homes, Ruth Kluger-Allav told a capacity audience at the opening function of the United Jewish Appeal women's division campaign, at Beth Tzedec Synagogue.

The noted Israeli author, lecturer and freedom fighter was the keynote speaker of the afternoon program, which was also presented in the evening at the Leah Posluns Theatre.

She told her listeners that she disliked the phrase "give till it hurts." Giving generously to help fellow Jews, she said, can only make you feel "higher and higher." She claimed it would be a better world if women were to take over the handling of finances from men, and that they were better equipped to do so.

Also featured in both programs was a moving rendition of *I Never Saw Another Butterfly*, sung by The Boys' Choir of Toronto, under the direction of Edgar Hanson. These poems by children who perished in Terezin concentration camp between 1942 and 1944, were set to music by a cantor from Philadelphia.

Mrs. Kluger-Allav, whose son-in-law, Paul Freeman, was one of the architects who drafted the Declaration of the Establishment of the state of Israel in 1948, focused part of her remarks on the dramatic events of the past few weeks. "It is strange how our history is tied up with Egypt," she stated. "Out of Egypt more than 5,000 years ago, came the man who gave dignity to the world and now an Egyptian head of state comes to Israel. May God give him wisdom not only to speak peace, but to live it. We tell him we live in an area of religious significance to all peoples, and to be careful. The third house of Israel will never be destroyed."



Author Ruth Kluger-Allav (centre) chats with Marvella Koffler, campaign chairman, UJA women's division, and Tubby Cole, UJA campaign chairman, prior to luncheon launching 1978 women's campaign.

"We are going through hours of great hope now," she continued. "How little it takes to make us happy."

Through all the euphoria, she said, we must not lose sight of the fact that Israel's needs have not lessened because of Sadat's visit. "We cannot allow poverty and ignorance to diminish the quality of life. Our neighbors are striving to save face; we are striving to keep ours intact."

She referred to the United Nations as an "incubator of hatred," and cited Israel's generosity towards even those who seek her destruction. "Even now there are hundreds of students from African countries training in Israel. We do not hate... it is not in our character. We just want to be equals in the family of nations."

Were it not for the Holocaust and pogroms of Eastern Europe, she said, the Jewish population in the world today would total 100 million instead of the present 14 million. That is why it is essential for Jews "to multiply."

"We have the greatest secret weapon," she con-

cluded. "It is in our own people."

In her address, the women's division 1978 campaign chairman, Marvella Koffler, spoke of the needs of the local Jewish community and the number of Jews who live below the poverty line and those

on the fringes — 14,000 in all.

Mrs. Koffler cited the growing numbers who need assistance — single parents, the unskilled working poor, the handicapped, the young who are swelling the ranks of the unemployed, immigrants,

pensioners and others hard hit by rising inflation.

Tubby Cole, 1978 UJA campaign chairman, spoke for the campaign leadership in stressing the important role the women's division plays in the campaign structure.

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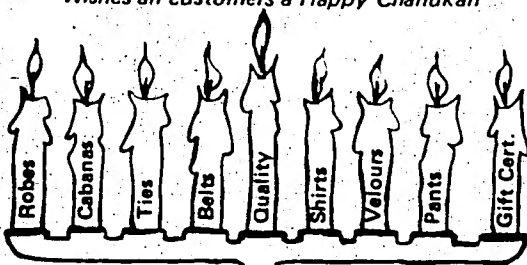
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Arts

History of Yiddish theatre fascinating reading



book review

Vagabond Stars
A World History of
Yiddish Theatre
By Nahma Sandrow
Fitzhenry and Whiteside
\$24.25

By BERNARD BASKIN

This is a superb feat of dedicated scholarship on a theme of perennial fascination. The author, a student and historian of the theatre through the

ages, has chronicled in lively and vital fashion over 300 years of Yiddish theatre.

In her desire for a fully-rounded picture she has culled information from theatrical traditions and activity on five continents; included in her survey are the naive biblical dramas of the 17th century as well as the early raucous Purim plays.

Nahma Sandrow details with unfailing gusto the battle between the art theatres of the early 20th century, with their serious appeal to culture and high-mindedness, and the popular, often vulgar, "shund" productions. Imbued with the dreams of raising the level of Jewish audiences, the actors and playwrights of the art theatre movement inveighed against the crassness of the commercial theatre.

They achieved a measure of success. It was traditional, for example, to keep the house lights on while a play was being performed. Theatre managers were persuaded to turn the house lights off. This was a courageous innovation for Warsaw

audiences that delighted in drinking, gossiping and inspecting each other's gowns to the accompaniment of the action on the stage.

Colorful personalities abound: the charismatic and controversial Jacob Gordon; the gifted Avrom Goldfaden, father of Yiddish theatre; matinee idol Boris Thomashefsky, whose admirers carried him on their shoulders from the stage to his favorite cafe, and such incomparable actors as Jacob Adler, Molly Picon, Jacob Ben-Ami and Maurice Schwartz.

Of course, the heyday of Yiddish theatre in the United States was in the years just before World War I, when the theatre-goer had a great number of plays and theatres to choose from. New York

City was the centre, but Yiddish theatre existed in most large communities throughout the country.

Especially tragic is the description of the suppression by Stalin of the flourishing Yiddish theatre in the Soviet Union. He killed or imprisoned most of the better-known playwrights and actors. The flame of Yiddish theatre still flickers in countries behind the Iron Curtain despite formidable frustrations and restrictions.

Even in Nazi ghettos and concentration camps the stage maintained its hold. After 1941, when the Warsaw Ghetto was sealed off, six professional theatres operated.

"By 1942 there were some 3,500 to 4,000 theatre seats in the Warsaw Ghetto. Figuring performances six evenings a

week with two performances on Sunday, some 30,000 out of the half million in the ghetto could attend the theatre weekly."

In the Theresienstadt concentration camp, the artists included many who were famous in European concert halls and opera houses. One large group rehearsed over an extended period for a grand performance of Verdi's *Requiem* at which Adolf Eichmann and a group of Nazi officers would be present. The day after the concert, everyone who had participated went to the gas chambers.

This splendid book is

enhanced with 125 illustrations that include old posters, handbills, portraits of actors, sheet music covers and other memorabilia.

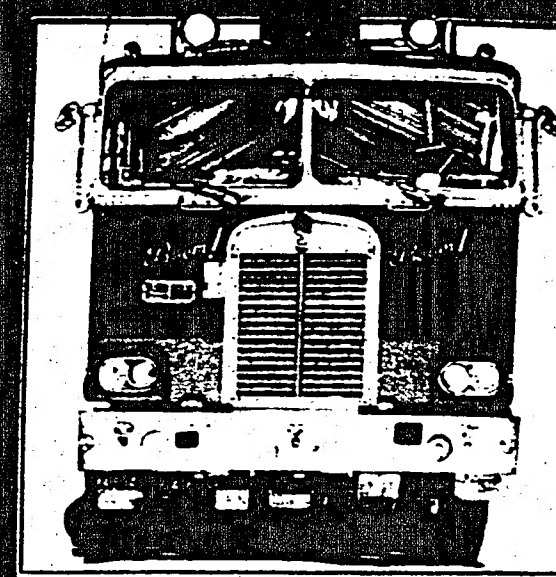
It is doubtful that the Yiddish theatre will ever be revived. It is heart-warming and valuable to have this fine record of a vanished world.

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La Traviata performance is convincing production

music

By RICK KARDONNE

La Traviata by Giuseppe Verdi is by far the leading stage version, musical or otherwise, of Alexandre Dumas' classic *Camille*, about the life and love of a terminally-ill Parisian courtesan.

And the Canadian Opera Touring Company, under the direction of John Leberg and Timothy Vernon, emphasized this fact by performing a beautiful rendition of the work at the YM-YWHA's Leah Posluns Theatre. The performance was the final dress rehearsal before the company undertook a nationwide tour which began the following week in Fredericton.

Set against an impressive portable, semi-abstract backdrop by Murray Laufer, which evoked a Beardsley-style black-and-white tableau of Paris in 1911, the intimate chamber-music-type atmosphere was true to the proper mood intended by both Dumas and Verdi.

For *La Traviata*, which contains no battles or duels or spectacular mass gatherings, is much more integrally dependent on character development. Therefore, though expediency originally dictated the smaller scope of the Leah Posluns production, the intimacy which resulted probably allowed for the truest and most convincing production of this opera.

And the COC's rigorous emphasis on sincerity fortunately eliminated any tendencies to lapse into false schmaltz, especially in the final death bed scene, where such tendencies are most tempting.

Of the performers, the true bright star was Abram Morales as the romantic lead Alfredo Germont. He combines a first-rate vocal skill with the youthful, impetuous exuberance which the nature of his role requires.

Peter Barcza, playing Alfredo's reactionary father trapped in old concepts of morality whose heart finally melts at the

very end, was convincing in character. His slightly lower, more definitive rich vocal timbre was a perfect counterpart to Morales' unrestrained youthfulness.

Barbara Collier's inter-

pretation of Violetta, the central Camille character, was interesting in that she played down the high-class tart aspect of her character in favor of the vulnerable, love-starved core personality.

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FAR AS THE EYE CAN SEE is a joint *Passe Muraille/Tarragon* production — a comedy about Alberta's energy crisis by Rudy Weibe in collaboration with *Passe Muraille*. Directed by Paul Thompson, it's well worth seeing during its limited run. Note, curtain time: 8 p.m. Box Office: 551-1827. Tarragon Theatre, 30 Bridgman Avenue.

Don't miss *CRUEL TEARS*, Canada's hit country musical that Toronto Star called "sweet and . . . lovable". It's a joint *NWDT/Open Circle* production with a nowadays *Othello* theme. You can see it until Dec. 11 at 8:30 p.m. Tues. - Fri. 5:30 & 9:30 Sat., 1:30 Weds. Mat., 2:30 Sun. Mat. Box Office: 536-6663. Bathurst St. Theatre, 25 Lennox.

STARTING HERE, STARTING NOW, at the new Studio Cabaret is "Fantastic!", said CFTO's Pat Murray. "best cabaret to hit Toronto in years" said CHFI. It's on at 9 p.m. Mon. - Thurs., 8:30 & 11 p.m. Fri. & Sat. A great evening out! Dinner & Show pkg. for just \$11.95. Hampton Court Hotel (was. Four Seasons), 415 Jarvis Street, 924-6635.

The controversial Ken Gass play *WINTER OFFENSIVE* is a disturbing black comedy about a depraved nazi-elite Christmas party in 1944. Can you fathom the deeper meaning Toronto critics missed? Restricted. In Factory's Gallery Space, a superb sculpture exhibition by Mary Hecht. Info: 864-9971 - Factory Theatre Lab, 207 Adelaide St. E.

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New Shaw Festival head has position created for him

theatre

By JENIVA BERGER

Richard Kirschner is a quiet American who has made a big impact at the Shaw Festival. The soft-spoken former mid-westerner, who came to the festival in 1975 fresh from a string of impressive liaisons with arts centres and funding bodies in the U.S., has recently had a new post created for him.

Paxton Whitehead's resignation as artistic director of the Shaw Festival caused much speculation in the theatre community, but Kirschner, who has assumed the role of producer, which combines the artistic and administrative functions, ignores the rumors and heaps praises upon his predecessor's head and the foundation that Whitehead laid. It's a foundation that the media has had fun throwing a few wild punches at in the last few years.

"Rather than viewing us as a colonialist anachronism," Kirschner chides in an even voice, "I would hope that people would celebrate the 'petit bijoux' that the festival is. Too many people forget that the Shaw Festival did not spring full blown on the theatre scene. Its station is the result of public support in the theatre."

It was not externally exposed to provide a focus for national pride, but it is in the way of a minor miracle: a tiny theatre that began smaller than any alternate theatre and largely through the work of Paxton Whitehead.

Wearing his loyalty to the festival like a badge of honor, however, does not mean that Kirschner is not instituting some refreshing changes. Among other things, the festival will reintroduce its summer music program, lend a more supportive shoulder to its local neighbor, the Canadian Mime Theatre,

commission a new Canadian play to be included in the regular Shavian lineup next season, and appoint a fledgling Canadian director to collaborate with the festival directors, providing an innovative type of apprenticeship training.

Kirschner feels that performers are the most vulnerable members of a theatre company and because the Shaw Festival is one of the two most visible theatres in the country, "audiences don't want to view actors who are not ready for critical viewing." Instead, the Shaw Festival would rather engage performers who are highly skilled and concentrate on offering training in the less technically visible areas, he says.

Laying to rest a well-ventilated criticism of the quality of the festival's secondary characters, Kirschner claims that the performers engaged in these roles were especially strong this season, though he does admit that the festival had serious problems because they were unable to provide

understudies. Several performances of *Man and Superman* had to be cancelled when star Ian Richardson became ill. "Financial restrictions," Kirschner explains.

To the charge that the festival has not provided training in the past, he retorts — courteously — "I know of no other theatre that puts such responsibility in the hands of young people." But he distinguishes the festival as a performing theatre rather than a training theatre.

He staunchly believes that the public attends the theatre to "see individual artists in whom they are interested — stars, if you will," and he adds, "I have no hesitation in seeking to produce a season with Canadian artists in this respect. I believe the Canadian artist has the best of both possible worlds — the craft of the English actor and the vitality of the American actor."

Still, while Kirschner understands the need to stress nationalism, he is personally concerned

about cultural isolationism. "I fear a declension culminating in book burning on the lawn of Queen's Park!" he says emphatically. "I remind the Jewish community of the complacency in Germany during the early '30s. Jewish readers, in particular, should be at the very least alert to these 'warning signs.'"

Kirschner, who wanted to be a theatre critic in his undergraduate days at the University of Texas, switched to the field of theatre production at his advisor's recommendation.



Richard Kirschner

"I don't think I could perceive and organize so quickly on a day to day basis," he says of himself.

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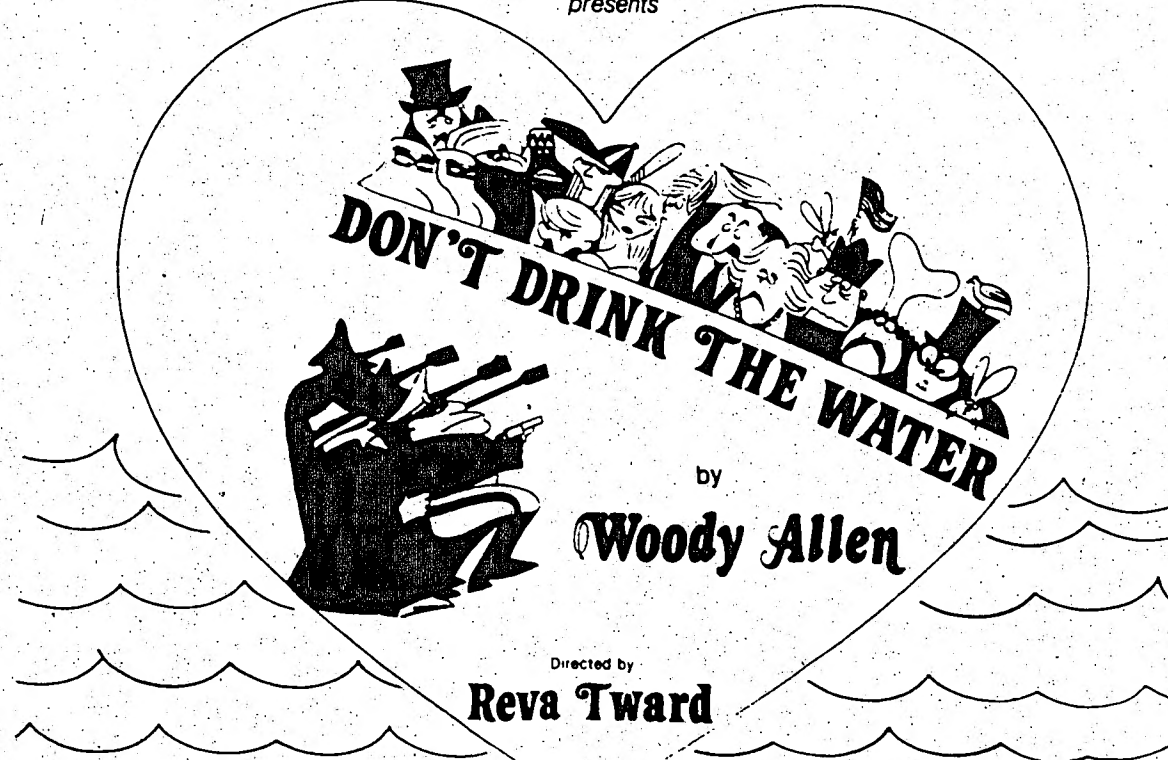
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Travel

U.S. is number one in Canadian eyes

By ELSA ROSENBERG

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Located a little more than a half-hour west of the city of Odessa, the sandhills are a geological phenomena. Prehistoric upheavals, taking place millions of years ago, dumped 4,000 acres of sand dunes, some of them up to 50 feet high, smack in the middle of what is now civilized Texas.

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Odessa (so named because of the Russian immigrants who worked on the railway), also has an authentic replica of Shakespeare's Globe Theatre.

Lubbock is your next stop. Visit the Lubbock Lake Site. The water table was lowered in this area because the drilling for oil dried up innumerable wells, leaving the dry bed of Lubbock Lake.

Today this is one of the few archeological digs which allows visitors to meander among the diggers. To date, the river has yielded evidence of 12,000 years of occupational materials. Extinct bison and small mammals once roamed this area. Bones of giant mammoth, 12,000 years old that had been butchered and meticulously divided, were discovered.

University students take you through the site and explain the area. As the name indicates the lake is near the city of Lubbock, north of Loop 289 and Clovis Highway.

When in Lubbock you will want your children to see Prairie Dog Town. The prairie dog is a large burrowing ground squirrel that yelps like a small puppy. Any description of a prairie dog invasion has to sound like a move by affluent young marrieds to

one of the better communities in suburban Toronto.

The well-engineered and efficient homes of the prairie dog occupies 50 feet of ascending shafts and tunnels. It has one front door, two back doors, plus several camouflaged emergency exits. Branchways.

Only faces changed in sedate Karlsbad

By JACK STARKMAN

KARLSBAD — Halfway up the steep mountain, surrounded by stately old homes, now converted to clubs and "pensions", the eye catches an empty space. A cenotaph stands at the near end and a black marble plaque proclaims that this is the site of a Jewish synagogue destroyed by the Nazis in 1938 — one year before the outbreak of World War II.

Why? Well this is Sudetenland and the notorious Kristallnacht, when 90% of synagogues were destroyed in Germany also had its echo in Karlsbad. People walk by, stop, read the plaque and place fresh flowers on the grave of a once proud shul.

Even now under Communist rule one can see the guest books of the past, their yellowing pages bearing witness to the once mighty and wealthy of Europe who came here: the old monarchs with their young mistresses, the prime ministers and the opera divas all sipping the mineral waters from 12 different fountains before meals and then gorging themselves on wiener schnitzel and champagne in this lovely setting nestled in the foothills of the Carpathian mountain chain.

The other Karlsbad was for the rich Jews. From Russia came the Shershewskis, and the Brodskis. From Austria, the Rothschilds, followed by the not-so-rich, Karlsbad was a good cure for 100 ailments.

Today, Karlsbad is a strange mixture of tourists from Western Europe and labor groups from behind the Iron Curtain: coal miners from Poland, all victims of black-lung disease, whom the Polish government sends to re-

lief off the shafts are rooms that serve as bedrooms, a nursery, a food cache, a toilet room (later sealed off an abandoned). The Ranching Heritage Center at the Museum of Texas Tech. is also in Lubbock. A cinder trail guides visitors through a collection of structures

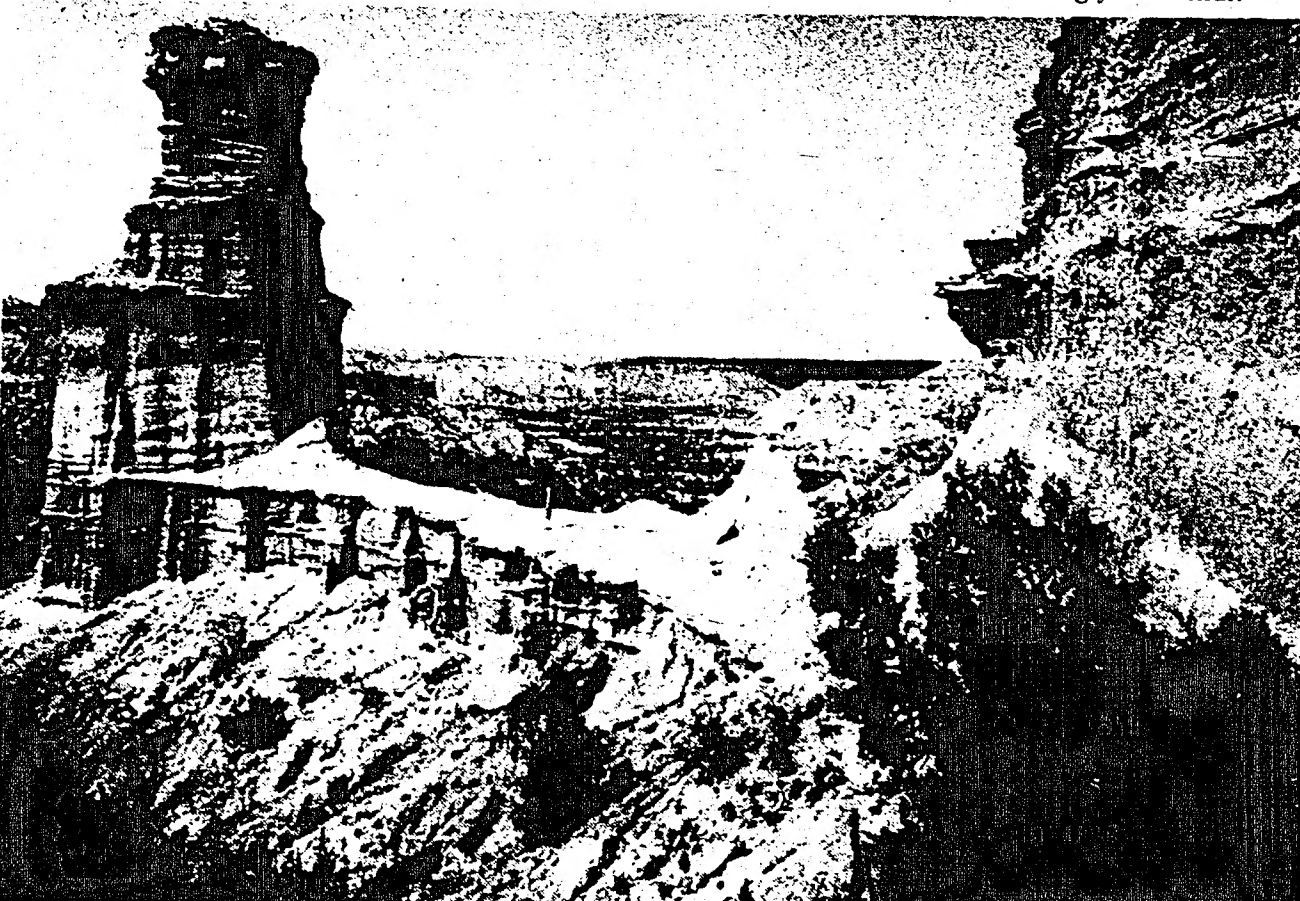
brought from America's earliest ranches and restored by loving hands. Structures range from one room, early log cabins to homes that typify the affluence eventually reached by ranchers.

Children especially will

love Old Abilene Town. Long before Disneyland was conceived, the collection and construction of this authentic frontier town began. The buildings and memorabilia are real, not just clever stage settings. I arrived here in

time for the International Cowboy Campfire Cook-off. Sitting on the veranda of a century old saloon we dined on marinated beef, corn on the cob, beans, jalapeno soufflé (very hot and Mexican) and peach and cherry cobbler.

Amarillo sits perched near the "gosh-darndest, biggest hole ever." It took 30 million years of erosion to form the Palo Duro Canyon. The stones are perpetually an autumn color; the area is breathtakingly beautiful.



Splendid scenery, rich in historical and geological significance, makes Palo Duro Canyon the most celebrated attraction in the Amarillo area. Best-known formation in the canyon is the Lighthouse at the left.

Jerusalem awakes from its slumber

By JOSEPH GOLDSCHMIDT

JERUSALEM —

Do you remember the tale of Sleeping Beauty? Jerusalem of our day, to the observer, offers a new version of that old story. The true Jerusalem of old, whose charm and beauty inspired the Psalmist and the Prophets, was almost hidden from the human eye for centuries — but not by fragrant flowers or lack of vegetation.

Many centuries of neglect and misuse allowed the topography and the remains of the majestic ancient structures to become all but buried under refuse and silt, waiting to be revealed again.

Now that the Jewish nation has returned to united Jerusalem — the prince of the story is there, too, to carry out his historic mission. Under his devoted work, careful planning, and labor of

love, Jerusalem is assuming a stature and richness that was unsuspected a few years ago.

Take, for instance, the Citadel and David's Tower near Jaffa Gate. Everyone has walked along the Old City Wall up toward the new town. The palm trees and shrubs of the National Park along the foot of the wall make this a pleasant promenade. But the wall also continues from Jaffa Gate southward before taking a sharp turn towards Zion Gate.

Inside the wall there is the Armenian Quarter, but on the outside a steep slope, appropriately called the Armenian Slope, leads down to the upper reaches of the Hinnom Valley. This

part of the wall looked neither impressive nor beautiful — until digging began during recent years. Soon the Old City Wall was cleared down to bedrock, adding from three to five meters to its height.

Also, in this area, unknown entrances into the Old City have come to light and their functions in the past are being investigated.

When more of the top layer covering the Armenian Slope is removed, its natural forms should appear. It is already safe to

predict that they will be much more scenic than the slope is now. Landscaping will enhance its beauties, not hide them.

The area described here was further beautified through the development of the opposite slope, featuring the reconstructed Yemin Moshe (Montefiore) Quarter, Mishkenot Sha'ananim, and the Mitchell Gardens.

The future of the rock-

cut basin at the bottom of the Hinnom Valley has not been decided. A very ancient dam spanning the valley near the foot of Mount Zion, stopped the rain water from running off to the Dead Sea, thus forming the so-called Sultan's Pool. It is possible that this area could become the scene of open-air concerts and performances in a setting unique in the world.

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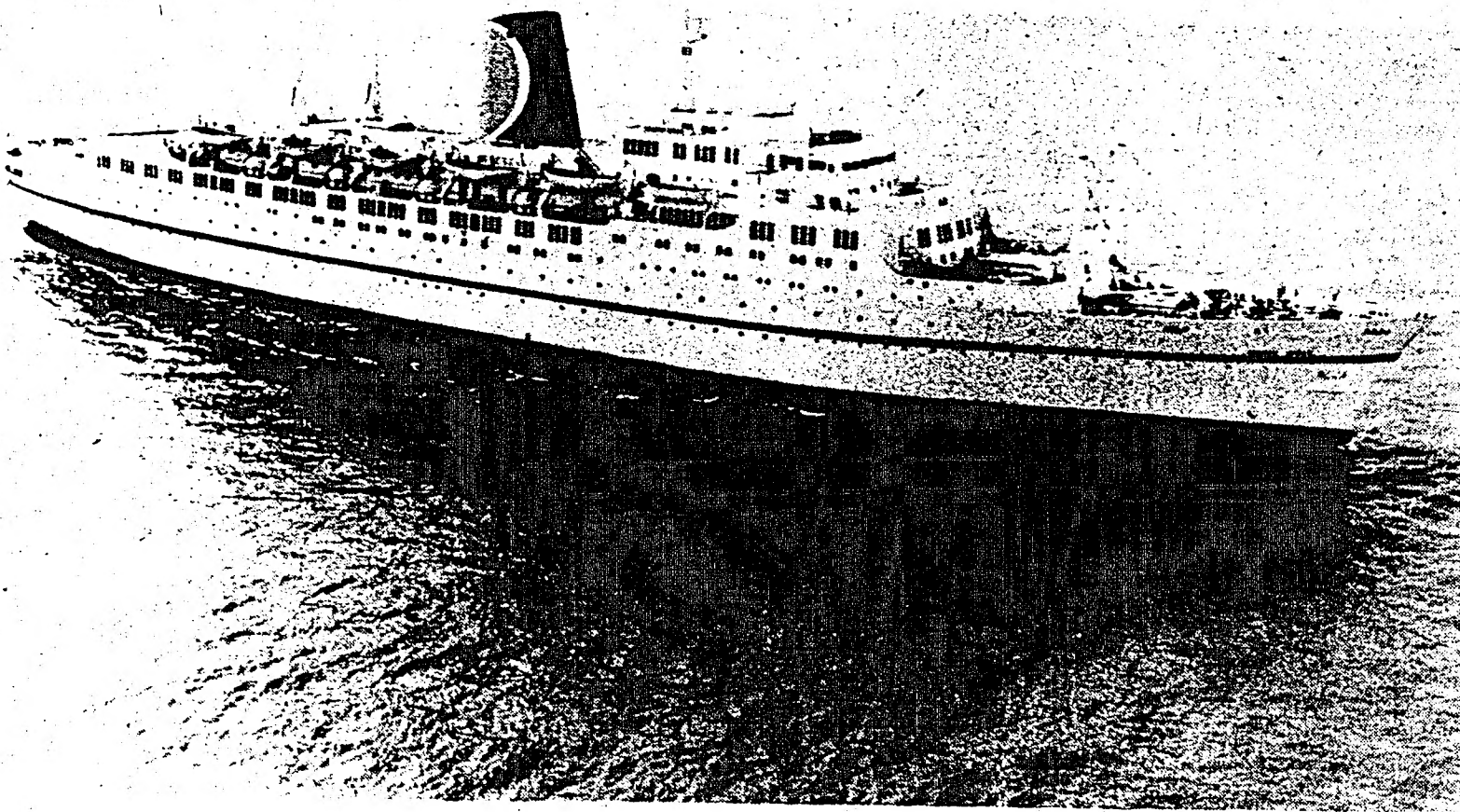
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Kosher cruise is renewed

MIAMI — The koshercruise, which was unavailable for a few years, is now making a comeback under the sponsorship of Go-Kosher Tours, a pioneering New York-based company that introduced kosher summer tours to Western Canada, California and the national parks.

Cruises provide the dual benefit of staying at a luxury hotel combined with several days of sight-seeing. Last year's kosher cruise, with Jan Peerce as the principal attraction, oversold its allocated space.

Carnival Cruise Lines has taken over the program this winter with their Jan. 1, seven-day sailing of the TSS Mardi Gras, departing Miami for Nassau, San Juan and St. Thomas.

Nostalgia buffs will remember the vessel as the Empress of Canada, commissioned in 1963 and refurbished just four years ago. It is the largest ship cruising weekly out of Miami on Sundays and promises the ocean-way traveler a smooth ride and loads of fun.

An interesting feature of this new kosher cruise program is that the passenger takes his four daily gourmet meals (including midnight supper) in the

main dining room with the ship's other passengers. Except for Sabbath services, all activities on the ship are non-restricted. The theme of the Jan. 1 sailing is 1950s nostalgia.

Only 10% of the ship's space is devoted to the kosher passenger. All meals are prepared on board in specially separated areas of the kitchen.

While the kosher cruise is the newest and most innovative kosher program for winter '78, there are several other destinations seeking out the traditional traveler.

Miami retains its pre-eminence. Although no new kosher hotels have opened this year, most have improved their facilities and activities programs. Much attention has been given this year to the dine-around concept as each hotel follows the lead of the Kosher Steak House in opening specialty restaurants. Also, the Fontainebleu will operate kosher facilities during the Christmas/New Year holidays.

Universal Tours is promoting two kosher trips to Jamaica in January and February.

Acapulco, which has a

functioning kosher restaurant, is expecting a resurgence this year. Spain has new kosher facilities at Fuengirola and Madrid in addition to Palma de Mallorca.

A three-week kosher tour to the Orient taking a maximum of 30 persons has been scheduled for late February by Atlas Tours.

Passover, 1978, although late in April, presents a dazzling array of kosher possibilities at winter destinations. Miami and Acapulco have been traditional while Monaco (southern France), Antigua and Jamaica are the exciting new "in" places for 1978.

Popular with Jews in the mid- and far-West is Madison's Passover program to

Palm Springs, Cal. All programs mentioned are still available at this time. Prospective travelers should contact their travel agents.

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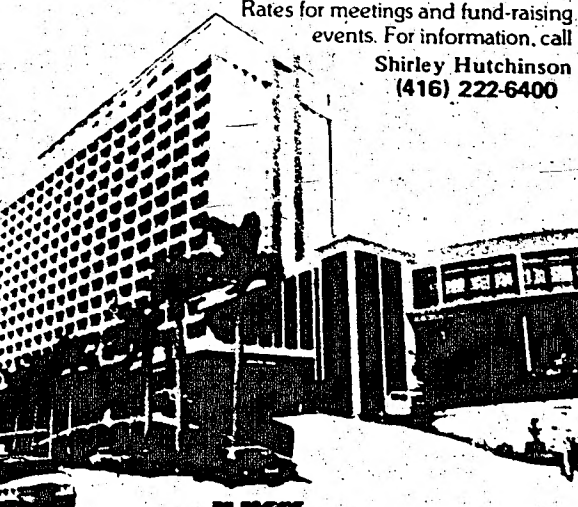
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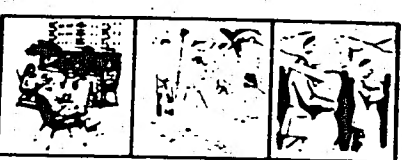
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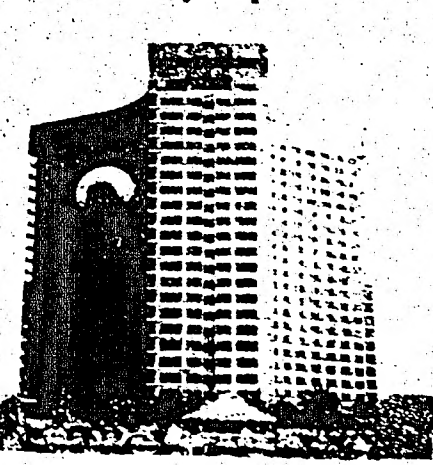
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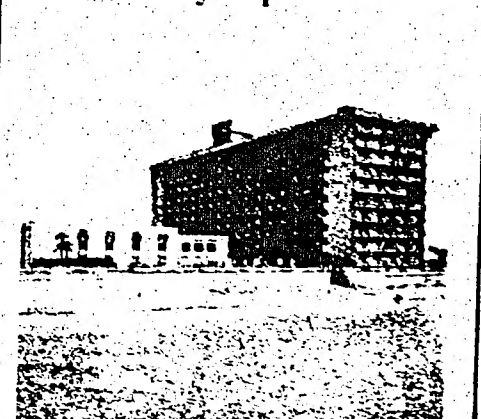
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Happy Chanukah to all our Friends

What it takes to make good is what Phil Schreiberman has

By LYNN SLOTKIN

It takes whimsy, a great deal of humor, much nerve and, of course, a lot of talent, to want to be a composer in this country (or anywhere for that matter), let alone to succeed at it. And Phil Schreiberman has great and equal quantities of all four, and is surviving quite well, thank you.

The Orillia-born composer/writer describes his training as "usual" — piano lessons at six, which he disliked and quit when he was old enough to make the decision. This led to writing. He got his first taste of theatre at Bilum, a Young Judea camp, where he participated in drama.

He went through a "rock group" phase (as a member), a university phase (York), but the interest in music was always there. The wife of a York professor asked him to play piano for Viet Rock at the old Coach House Theatre, as well as write some new music for the play. This led to other jobs, and finally, he left York to work full-time as a composer/writer for the smaller theatres downtown.

The late '60s were exciting, theatre-wise: new groups were popping up. Schreiberman was one of the driving forces behind Theatre Passe Muraille and what was to become the Toronto Free Theatre. He composed the music for such productions as Tom Paine, the wild English road-show Pilk's Madhouse, both for Theatre Passe Muraille, and Red Emma for Toronto Free Theatre. He also composed the music and co-wrote the spectacular Vampyr for Theatre Passe Muraille.

He has a passion for the English road-show and westerns and tried to combine the two in his last work Jack of Diamonds, a rather sprawling, energetic work with music, slapstick, farce, satire, good guys, bad guys and a girl shared by both.

The critics did not take kindly to it and the show did not last long when it played downtown.

Do critics bother him? "I read what a critic has to say with interest, and take it into account. My main barometer is what happens to the audience. So, if a critic says it's crap and the audience likes it, then I'd make a different decision about what the critic has said. If the critic doesn't like it and the audience doesn't like it, then you're pretty sure it is crap."

"If the critic likes it and the audience doesn't like it then I still make another decision about what the critic is saying, because part of what I'm doing here with this piece (Jack of Diamonds) is to make sure that the audience is being taken into account — more than I think they have in a lot of ways in

Toronto theatre."

In the light of the fracas over theatrical unions dictating who can work in this country or not, Schreiberman's opinions are just as thoughtful and fair-minded, seeing both sides of the issue.

"I go back and forth on that one. My initial feeling is that we should be able to treat it like hockey players. The arguments that have gone on about bringing in people that are of a certain expertise... We can learn from that expertise."

"It still has to grow in this country, it's not quite there. And it sets certain standards of competition. I think we need competition, but the competition has to be looked at in a healthy way."

"So, like I say, my first feeling is 'no, I don't think that should be.' On the other hand, I do know that there is a certain kind of mentality which says we cannot find anybody in Canada, and, therefore, we have to go to the States, without actually looking hard enough... I'm not quite sure what the answer is, but I don't think it means cutting out the competition."

"I don't worry too much about Canada, it will come. But it's got to have some guts to it." Schreiberman has plenty.

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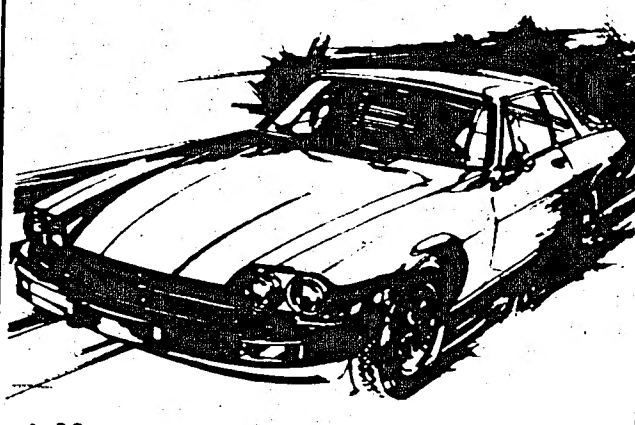
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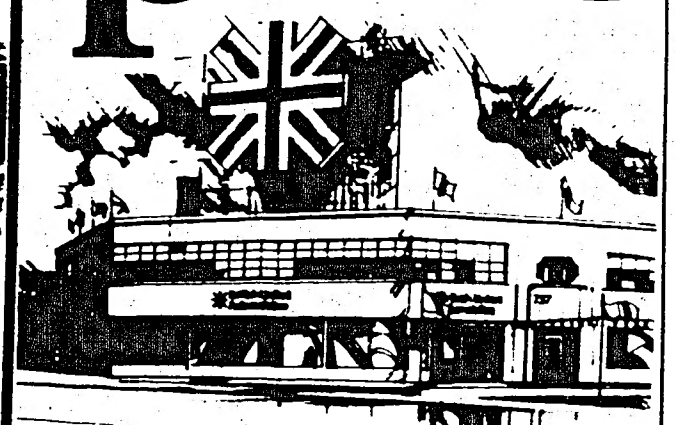
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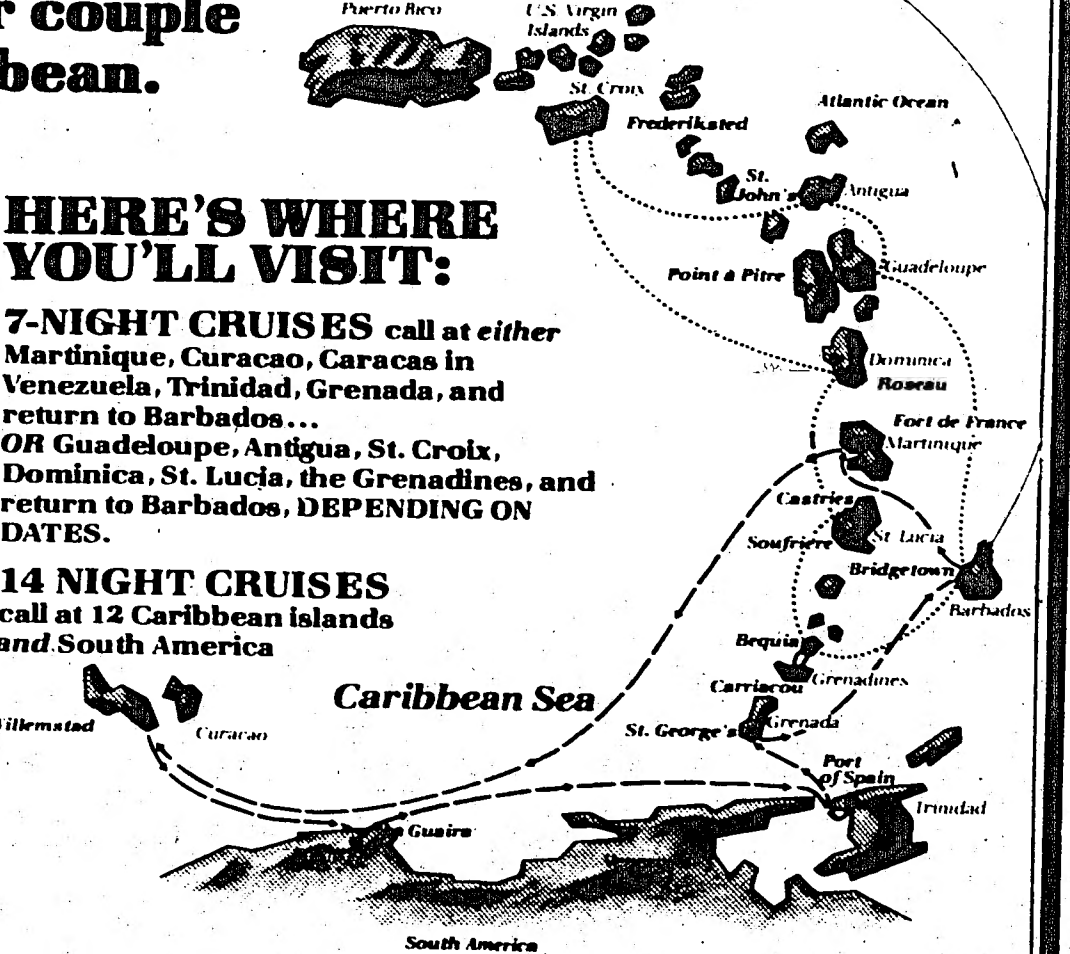
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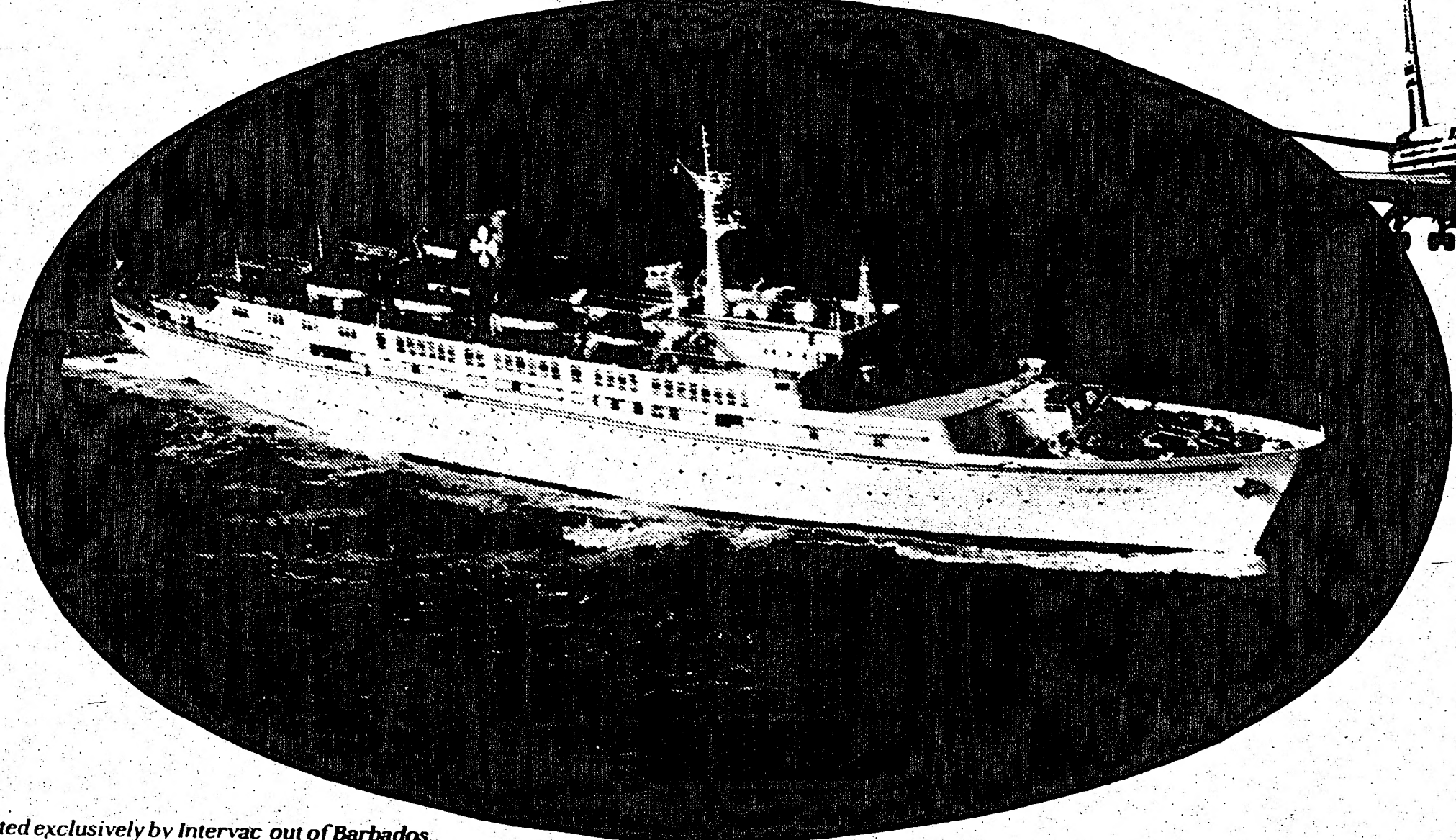
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The Bergson family, formerly of Toronto, relax in living room in Jerusalem home.

'Because we are Jews, we are here in Israel'

JERUSALEM —

Charles and Lorraine Bergson and their three children left Toronto in August of 1973 to begin their new life in a new housing complex located 15 minutes away from Jerusalem.

"Unlike many immigrants," said Bergson, "we weren't running away from anything, but rather we were going toward something. We are here because we are Jews."

The Bergsons arrived in Israel with few, if any, expectations in terms of the help they were to receive as immigrants. "I know that many immigrants arrive knowing about the help to which they are entitled and expecting a great deal more, but we didn't have these expectations, and the support came as a welcomed surprise," remarked Mrs. Bergson.

She was referring to the help they received during their initial period in Israel — virtually free accommodations and language instruction at the Netanya Absorption Centre, a vocational retraining course, and assistance in finding permanent housing and mortgage arrangements.

Bergson, who was a certified accountant in Toronto, now works in Jerusalem in computer systems management, a post which he found without difficulty. Mrs. Bergson is an elementary school teacher by profession.

The three Bergson children, ranging in age from 11 to 16, came to Israel already prepared in one important area: they had all mastered the Hebrew language in Toronto.

As to their adaptation to Israeli life, they've all settled very well, according to their mother. "It was easier for the younger two to fit into the school system; our daughter was a teenager at the time

— that's not an ideal age to adjust to anything."

As for the Bergsons, their social integration has been a very positive experience. They find their surrounding community at Amon Hanatziv friendly and open. "It's like any new settlement area," said Bergson, "where people have to get to know each other. But the Israelis' doors are always wide open to the immigrants who wish to pass through them."

When Bergson is not at his Sunday-through-Thursday job, he spends a good deal of time putting into practice a skill he acquired many years ago — masonry.

With this knowledge that not too many accountants can boast of, Bergson helped to build a synagogue. He also designed and built part of his own apartment, which is literally one-fourth the size of the home the Bergsons left behind in Canada.

"Getting this apartment was no easy matter," he explained. "We spent months waiting to be able to move into it, and for no apparent reason." But unlike many new immigrants, the Bergsons feel that criticism of, and impatience with the authorities are counterproductive.

Rather, he says, the situation should be considered a challenge and minor inefficiencies treated with humor.

He is quick to stress the importance of initiative and independence. "If immigrants arrived expecting less from the Israelis and more from themselves their successful aliyah could be assured."

He added that there is no point in coming to Israel and waiting for things to happen, because "they don't."

Most of Russian Jewry going to West in 1977 are settling in the U.S.

NEW YORK (JTA) — Gaynor I. Jacobson, executive vice-president of HIAS, the Hebrew Immigrant Aid Society, has announced that 4,697 Soviet Jews were resettled in the West during the first six months of 1977.

Of this number, 89% were helped to new homes in the United States. Of the 4,697 Soviet Jews assisted to the West during the first half of this year, 4,164 arrived in the U.S.; 194 (4%) were resettled in Canada with the aid of the Jewish Immigrant Aid Services; 237 (5%) in Australia; 92 to Western Europe; and 10 to Latin America. Soviet Jewish arrivals to the U.S. came from 11 of the 15 Soviet republics.

The dominant number — over 2,900 persons (70% of the total) — continues to come from the Ukraine SSR, followed by the Russian Soviet Federated Socialist Republic (20%). Those from the other nine republics constituted 10% of the total. During the same six months of 1976, HIAS assisted 3,905 Soviet Jewish refugees to the West, 20% less than this year's

total, Jacobson reported. Over 150 American Jewish communities are now participating in HIAS' Soviet Jewish resettlement program, according to Jacobson. Forty-five percent of the

Soviet Jewish labor force to arrive in the U.S. during the first six months of this year are highly-trained and/or university educated. They include 599 professionals, 331 engineers, and 192 technicians.

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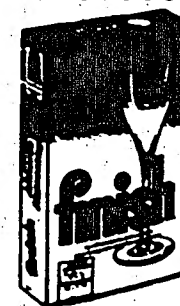
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Study anemia disease

REHOVOT —

A new approach to treating sickle cell anemia — a hereditary disease which is particularly prevalent among blacks and which kills some 100,000 persons a year — is now under study at the Weizmann Institute of Science.

The technique is being developed by Dr. Marian Gorecki, now at the institute's department of organic chemistry, in collaboration with Drs. Joseph Votano and Alexander Rich at the Massachusetts Institute of Technology.

When sickle cell anemia strikes, the tough sickled red blood cells tend to block the tiny blood vessels bringing food and oxygen to all tissues in the body. Damage to the heart, spleen, lungs, nervous system, and joints is quite common. Moreover, sudden blocking of a vessel in the abdomen, arm or leg muscles, produces attacks of severe pain which can last for a week and more.

According to Dr. Gorecki, the use of specific peptides, or protein fragments, for therapeutic purposes is one of the promising new trends in the pharmacology of this disease. These substances, formed from amino acids, a natural component of the body, are likely to be free of serious side effects.

Dr. Gorecki and his collaborators have shown that these peptides can prevent both the gelling of purified sickle cell hemoglobin in the test tube and the sickling of red blood cells when the drug is introduced into them by a special technique.

One major difficulty with the peptides tested so far is that they are not naturally absorbed through the red cell membrane.

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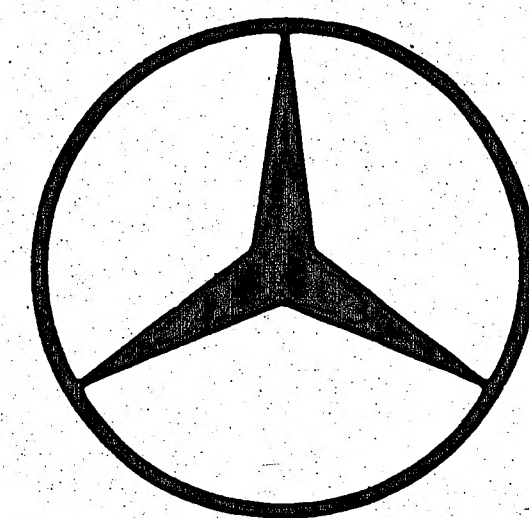
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Banks play prominent role in economy

By DULCY B. LEIBLER

Israel banking has come a long way since the establishment of the state. The rapid economic growth of the country over the past 30 years fostered the expansion of many financial institutions; the ones to benefit most were those large banks able to supply the amount of credit required for Israel's development.

Today there are some 20 commercial banks, with over 800 branch offices operating throughout the country. The three largest — Bank Leumi Le-Israel, Bank Hapoalim, and Israel Discount Bank — played very significant roles in Israel's financial world.

The dominant position of the three large banks is related to the fact that their influence extends beyond the confines of regular commercial banking activities. Each one has subsidiary companies which are mortgage banks and institutions which give long-term loans for development purposes.

Each is also an important shareholder in the Industrial Development Bank — the main government bank for financing industry. However, the banks' subsidiaries are not completely free to decide on the sums mobilized and their allocation. From this point of view, they may be regarded as semi-governmental financial agents.

As in every aspect of Israel's democratic life, there is no lack of critics of Israel's banks. From some left-inclined circles they are attacked for making too large profits. On the other hand, right-wing critics ask why the country's second largest bank should belong to, of all people, the Labor movement.

The progress of Israel's "Big Three" was linked — to a certain extent — to the structure of the economy. Thus, Bank Leumi and Israel Discount represent the public (government and Jewish Agency) and private sectors respectively, while Hapoalim represents the powerful Histadrut (General Federation of Labor) sector.

Bank Leumi and Israel Discount occupied central positions in certain spheres of business that developed more rapidly than others — such as foreign currency and the financing of exports and imports, underwriting and brokerage of securities.

Perhaps the most important push to the top for all three was their recognition that the key to rapid growth lay in the development of a wide network of branches.

Bank Leumi Le-Israel is the country's largest and oldest bank, and it is the 86th largest bank in the world (according to deposits) with Hapoalim and Discount not far behind. It was founded 74 years ago, as the World Zionist Organization's London-based Anglo-Palestine Bank Ltd., serving to centralize development activities in the Jewish homeland, then still under Ottoman control. After independence, Anglo-Palestine — by then already the most important bank in the country — reorganized as an Israel corporation and changed its name to Bank Leumi (which means national bank).

Over the years, BLL has remained the pace setter in the international expansion of Israel's banking system. It has close to 40 offices in other countries, including 18 branches of four subsidiary banks in Switzerland, the U.S. and England.

With all due respect to its international efforts, however, the most important aspect of BLL operations is the service it provides to all strata of Israel's population. Work-

ing in a country with just over three million inhabitants, the Leumi group has more than one million checking accounts, several hundred thousand business accounts, and another one and a half million saving accounts. All in all, the banks manage about 2.9 million separate accounts of all types.

Reflecting much of the initiative that created the modern state of Israel, Bank Hapoalim was established by young idealists who came to build the Jewish national home shortly after World War I. These pioneers soon realized that only mutual aid and strong central organizations would help them master the tasks ahead.

In order to finance early economic ventures, they created Bank Hapoalim (The Workers Bank), and based it upon a combination of socialist ideals and sound business principles. This policy helped Hapoalim grow into an increasingly effective instrument in the construction of Israel's economy.

Long "Number Three", Hapoalim forged ahead in the last seven years to become a dynamic "Number Two" among Israel's banks. Its record proves that it does indeed "try harder". It leads the nation in an effort to encourage personal savings, and has pioneered many programs later picked up

Once it was no. 3 now it is second

by other banks, such as its savings schemes for high school and college tuition. Hapoalim also expanded its international organization — in a field in which it lagged behind for many years.

Unlike some other banks, Hapoalim has not branched out into industry or other non-financial operations. Its subsidiaries and affiliates are primarily engaged in the business of borrowing and lending money. Hapoalim controls two other commercial banks, two investment banks, three mortgage banks and several Israel companies engaged in raising capital from the public through the issue of

debentures, a savings and loan association for government employees and a firm that specializes in the investment of pension fund accumulations.

All in all there are some 270 branches of the bank in Israel.

Israel Discount Bank ranks third among commercial banks in terms of total assets. It was established in 1935 by Leon Recanat, with a capital of 60,000 pounds sterling. Today it is the largest private bank in the country. Discount pioneered Israel banking activities abroad, and was the first to create business ties with the U.S. through the establishment of full-

service branches in New York. Always the leader in the provision of international banking services, it's overseas network accounts for more than 1/4 of its total assets.

The bank's subsidiaries are Barclays Discount Bank, Mercantile Bank, The Israel Development and Mortgage Bank, and the Israel Discount Trust company of New York. Discount's parent corporation is the IDB Bank-holding Corporation, which plays a very active role in the development of Israel's manufacturing and other industries. IDB is kingpin of the entire structure, and the centre of all banking operations involved. Its successes over the years have not only created many real economic assets, but have contributed significantly to the investment climate Israel needs in order to continue to develop.

The annual reports of the "Big Three" last year clearly reflected condition-

ions in the national economy. There was considerable progress, a fair amount of profitability, and many serious problems. The greatest difficulty experienced by commercial banks last year was the need to extend more credit to customers (because of rising prices and expanding activity) while the official regulations tried to restrict credit. Other setbacks were caused by run-away inflation and labor relations.

Overall, however, Israel's banking system remains basically healthy and vigorous, playing an essential role in the continued development of the country. And it is an interesting fact that the largest and most respected banks in the Middle East are headquartered in Israel and not in the petrodollar capitals.

Dulcy Leibler is economic correspondent, World Zionist Organization.

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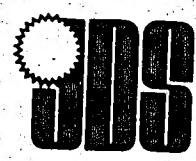
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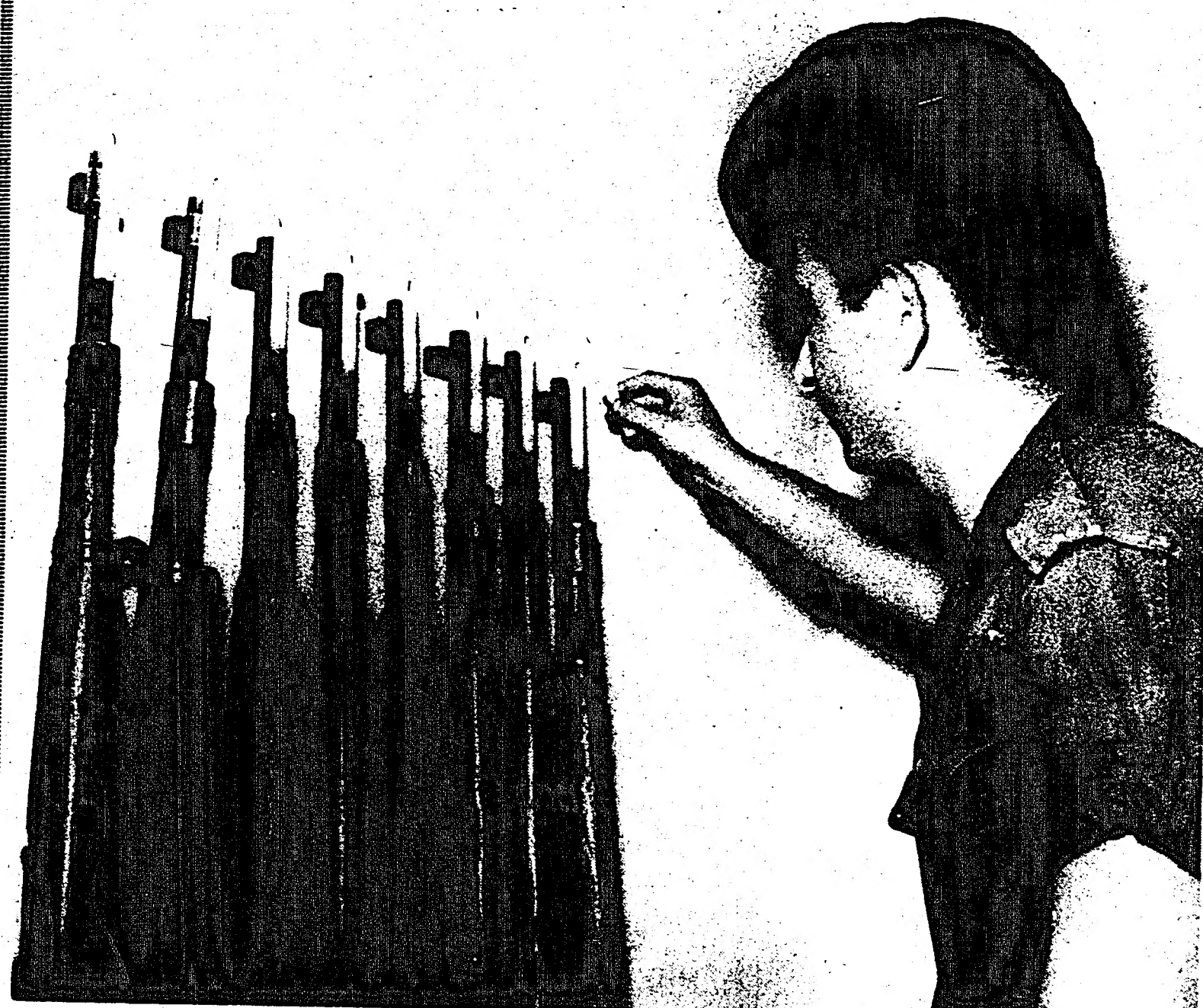
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(Religious News Service photo)
An Israeli soldier in an unidentified border army camp lights candles on a makeshift menorah of rifles for the annual festival of Chanuka.

Labor Party locked in squabbles threatening its role as Opposition

The Israeli Labor Party, defeated in the last general election by the right-wing Likud, is still, seven months later, apparently locked in internal squabbles which threaten to prevent it from being a strong Opposition, as Jewish Chronicle correspondent Yoram Kessel reports.

JERUSALEM (JCNIS) — There used to be a popular maxim in Israeli politics that the Labor movement was destined to remain in power ad infinitum because there was no viable alternative.

Ironically, since the surprise assumption of power by the right-wing Likud last May, this maxim appears more and more to be applicable to the Likud. The Labor Party now seems destined to remain in Opposition, because it in no way looks like being able to be a real alternative.

Seven months after its disastrous election performance, the party is still locked in the throes of a

series of internal wrangles which are sapping away at its strength and preventing it from presenting a convincing and coherent challenge to the government.

After the desertion of Moshe Dayan, the main concern among Labor activists has been the continuing rivalry between the two main party leaders, former premier Yitzhak Rabin, and Shimon Peres, former defence minister, who is now the official party head. But their ongoing rift has been momentarily superseded by worry over whether the Labor Party's alignment with the left-wing Mapam should continue, and in what form.

The question has been dramatically raised by the Labor Party's numerically strong but not too influential moshav wing, which urged an immediate split with Mapam. The move was initiated by Aharon Uzzan, the former agriculture minister, who intimated that Mapam was push-

ing Labor towards a too-moderate leftist stance while what the party needed was the re-establishment of the "historic Mapai" centre enabling it again to be the principal fulcrum of Israeli politics.

His proposal was heavily endorsed by the moshav movement. It seems, however, to have got little further than that for the present, despite the fact that many other Labor figures definitely do not want the party to move towards Mapam's dovish approach. Party Chairman Peres said the call for a break-up in the partnership did not reflect majority sentiment. According to Peres, the party has in fact mounted the crisis hump which followed the election debacle.

To indicate his claim that the party was actually consolidating its parliamentary strength in order to provide a decent challenge to the government, he noted that the Alignment had established an agreement to co-operate

with Shulamit Aloni, who represents the one-seat Citizen's Rights Movement, and could probably effect a similar consolidation of forces with the Independent Liberals. That, however, would put the

united Opposition's strength at still only 33 seats whereas the government commands a minimum of 74 in the 120-seat Knesset.

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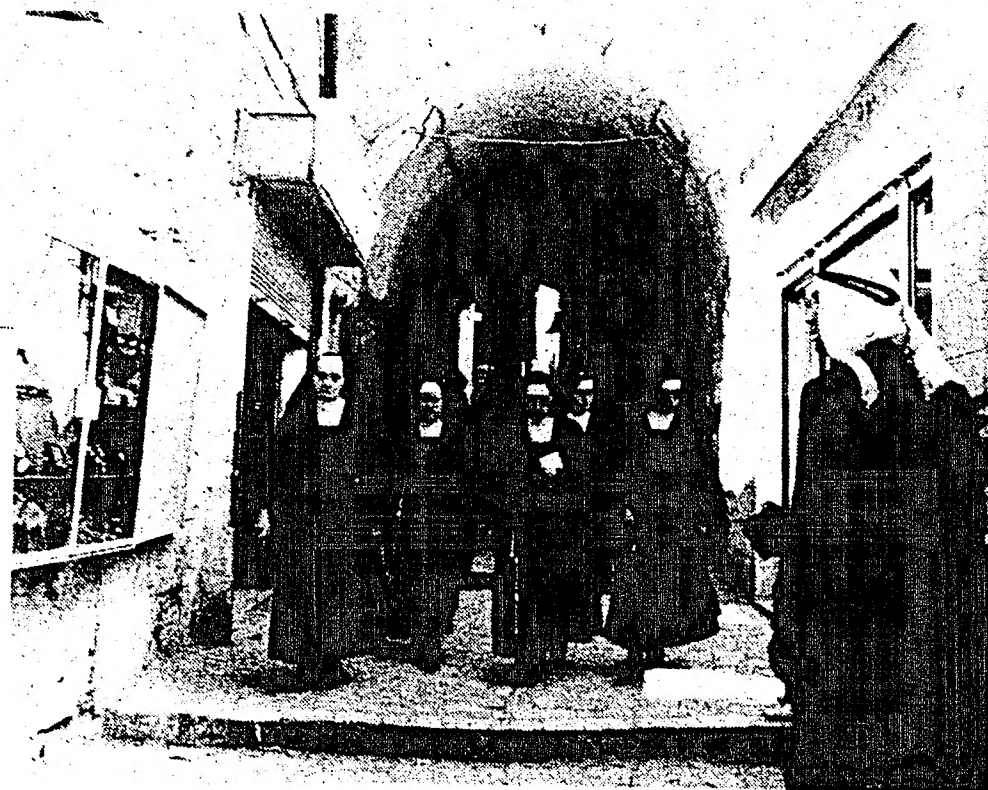
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Officials maintain deft juggling act between Jerusalem's Christian sects

How many Jews know that there are 35 Christian groups in Israel and that they feel like "minorities three-times over" — in relation to the Jewish majority, the largely Moslem Arab society, and (in most cases) the rest of the Christian population. Reporter Robert Kaplan sheds some light on the special relationship between the Israeli authorities and Jerusalem's Christian minorities.



Nuns walk through streets of Old City of Jerusalem.

JERUSALEM — Delicacy is the touchstone of daily Israeli government policy toward its Christian minorities in Jerusalem.

Officials must maintain a deft juggling act between the various estranged denominations, many of whom command powerful support from outside the Jewish state, yet within the country are, as one pundit explained, "minorities three-times over".

The dual personality of Jerusalem's Christians forms the basis of how the government deals with them on an everyday level. The Holy City is not the world centre for any Christian group. Thus all the sects are representatives of more powerful elements outside Israel.

The Latin Patriarch here, to put it mildly, has a friend at the Vatican. Jerusalem Anglicans can turn to Canterbury. Rival church hierarchies in New York and Moscow monitor the treatment of their respective Russian Orthodox communities here.

And church bureaucracies in Soviet Armenia and Ethiopia keep a watchful eye on the fate of their Jerusalem congregations. So it goes.

On the other hand, the phrase "minorities three-times over" is not a mere rhetorical one. Firstly, most of Jerusalem's 12,000 Christians are Arabs, a people who are a minority vis-a-vis the Jews. Secondly, because they are Christian, they are a minority within Arab society, which is predominantly Moslem.

And thirdly, since there are 35 different Christian groups in Israel, unless they belong to a dominant group like the Greek Orthodox, these people are also a minority within the Christian population at large.

The conflicting characteristics of the Holy City's Christians have caused a relationship where the Israeli government gives a kind of preferential treatment to its Christian inhabitants as if they were official representatives of foreign states, because in many ways they are.

This special treatment must be handled very efficiently. Since the triple minority status makes the sects so sensitive to their already weakened position, a minor crisis in this relationship can revolve around something like failure of the government to grant a tax exemption on a clergyman's car or refrigerator.

As one official of the Religious Affairs Ministry said: "The ministry on one hand compensates for

their minority status, but at the same time is sort of conducting diplomatic relations with foreign powers."

How does this special relationship work? Very efficiently. The reason is simple. The Ministry of Religious Affairs is, in the words of one expert, the Christians' "right hand man" in Israel.

If a clergyman has trouble with a customs deduction at the Customs House, if he can't get a slip from the Health Ministry, if he has visa problems at the Interior Ministry, he turns to the eight-member department at the Religious Affairs Ministry, and then they handle it all, like a private ombudsman.

A principal duty of these eight officials is to dispense privileges to Christian clergymen here. These rights, very generally, are similar to rights given to new Jewish immigrants, except they don't expire after three years.

The 40 French and Italian Christian institutions in Jerusalem, such as the Ecole Biblique for example, receive the most benefits simply because their rights were negotiated between France, Italy and Turkey in Ottoman times, and all the succeeding governments in this area have kept the status quo in this regard.

These rights mostly include tax exemptions on all imported merchandise, little different than immigrant benefits. When French and Italian clergy travel outside Israel, they are exempted from the travel tax. Also, all Christian community heads are entitled to purchase a new car every three years, tax free.

Government officials note that the other Christian groups enjoy less benefits than the French and Italians. But an insider reports that the Religious Affairs Ministry is "working in the direction" of bringing the benefits received by the other groups "up to the level" of the French and Italians.

All these exempted taxes are paid — by the government, with the Religious Affairs Ministry

transferring the funds to the appropriate government office. The ministry maintains a yearly budget for such purposes.

This tax exempt status also extends to construction. Costs of church building in Israel are tax free, a benefit not enjoyed by synagogues or yeshivas. In addition to all this, the ministry occasionally gives grants for the purpose of new church building or acquisitions.

A \$5,000 gift to the Maronite Christians for their soon-to-be-completed centre in the Old City, and a \$3,000 gift to the Armenians for book purchases are examples. The gift to the Maronite Christians is especially welcome, since that group's resources are taxed by assistance given to Lebanese Maronites through the Good Fence.

The ministry is also in the business of mediation

between Christian groups that happen to be at odds. This mediation can sometimes be financially costly.

The ministry will soon spend \$2,300 for roof repairs in the Chapel of St. Helena in the Church of the Holy Sepulchre. Both the Copts and the Ethiopians claim rights to the roof. Since paying for repairs signifies ownership, Israel will bear the cost.

The ministry also acts as an information centre for foreign visitors seeking knowledge about Jerusalem Christians. This information drive is exemplified by Christian News from Israel, a quarterly publication in three languages to which many libraries and churches in the West subscribe.

Unfortunately, the people of Israel don't receive much applause for their behavior towards area Christians. This, admittedly, is partly the minis-

try's fault. Though it invests much effort in distributing information about Jerusalem Christians, it invests little effort in distributing information about what it does on their behalf.

Its helpful policy toward the various groups is well known within those communities. In fact, rarely does a local Christian

newsletter not mention some note of gratitude for aid received from the Ministry of Religious Affairs.

But Christian publications from outside Israel rarely mention such things, although most Christians in the West do recognize by now the simple fact that the Holy places here are open to everyone.

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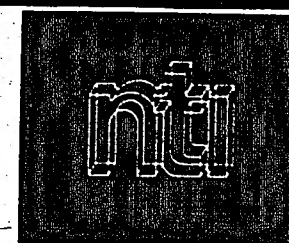
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Leadership training proving successful

By DAVID SOLOMON

JERUSALEM — What is leadership — charisma or training and education? More explicitly put, can leadership and the desire for leadership be inculcated — and in 16-17-year-olds at that? A fascinating experiment in the hills of Judea, outside Jerusalem, has provided the first resoundingly unequivocal "yes" to this question.

Some two years ago 42 Israeli high school youngsters, many of them from the country's development towns, were sent by principals of the various schools as candidates for the first young leadership training course, initiated by the Ramot Shapira World Youth Academy, with the encouragement of the Education Ministry. The campus nestles in the breathtakingly beautiful setting of the Judean Mountains some 10 miles west of Israel's capital.

In the six brief years since its inception, the academy has left a mark on the Israeli educational scene, with its broad goal of instilling a more profound understanding and appreciation of Jewish values amongst Diaspora and

Israeli high school and college-level youth.

Only in April of this year, Israel's former education minister, Aharon Yadin, went out of his way to stress Ramot Shapira's "invaluable contributions" to the country's educational scene.

Rabbi Yaakov Vainstein, executive board chairman and prime mover of so much of the institution's efforts, was not entirely at ease. As he put it to me: "What we felt was needed was an innovative, pioneering approach to these youngsters. We knew that the root of the problem was the gnawing feeling inside these young teenagers, that society was passing them by, that they had nothing to contribute. From here to a cynical disregard for all moral and spiritual values with its concomitant frightening nihilism was usually but a small step. In short, what was needed was to try to imbue the future citizens of the state of Israel with the qualities of leadership."

As has been the fate of so many other projects, especially in the realm of the spirit, this young leadership program met with

its share of initial scepticism. Principals balked at having their students interrupt their school year to go off to Ramot Shapira for the necessary intensive training.

These educators also entertained serious doubts whether the girls and boys would be able to cope with the intellectual challenge that was to be thrown out to them. Even those who finally agreed to the scheme did so quite reluctantly.

What are the results? Well, let some basic statistics speak for themselves: The original course of 42 students from four different schools has proved an almost immediate success. So much so that the original five courses had to be expanded to seven, and the average number of participants in each group to 50.

Zvia Daman of Hadara puts it quite simply: "The course gave me a new perspective on things and instilled in me a resolve to bring other girls and boys to a recognition of Jewish values." Now, this 15-year-old girl meets for several hours weekly with a 20-member group, already ablaze with her own enthusiasm.

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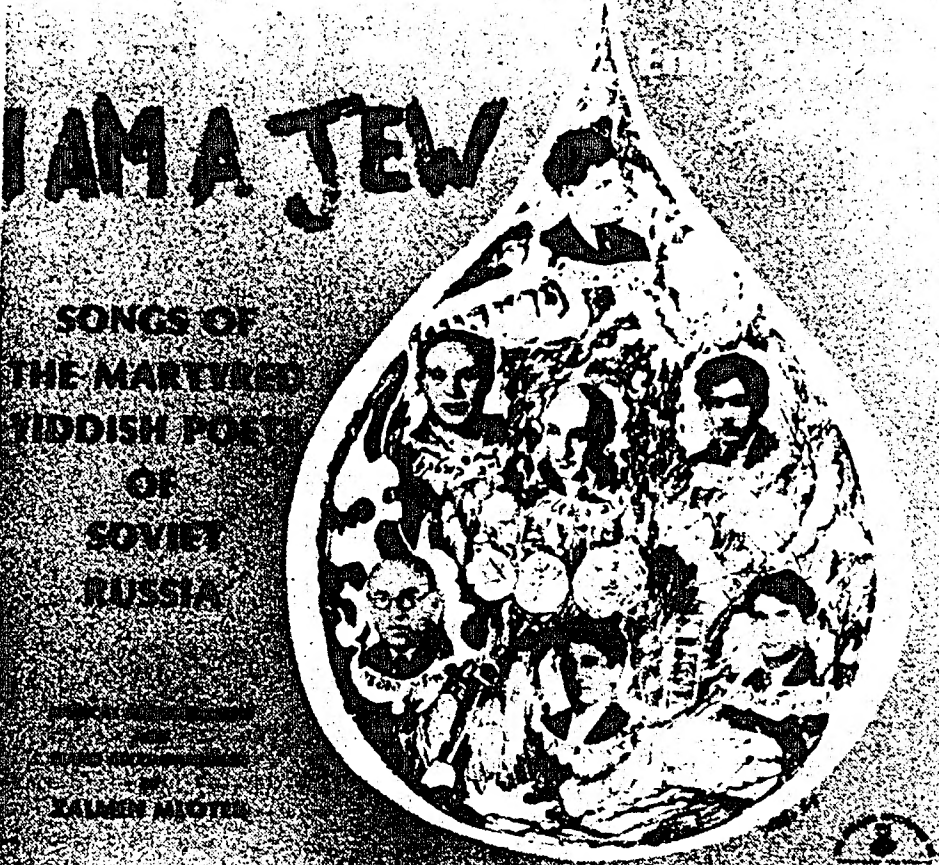
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During the so-called "Black Years of Soviet Jewry," 1948-1953, Jewish institutions and publishing houses were dissolved, and hundreds of Jewish intellectuals and writers were arrested and exiled to Siberia where many later died.

Arranged by Zalmen Mlotek, the record includes pieces by Itzik Feffer, David Hofstein, Leib Kvitko, Shmuel Malkin, Peretz Markish and Moyshe Kulbak.

Copies of the recording are available from the NCSJ (11 West 42nd St., Suite 1075, New York, N.Y. 10036) or the Workmen's Circle (45 East 33rd St., New York, N.Y. 10016) at \$5.90 each.

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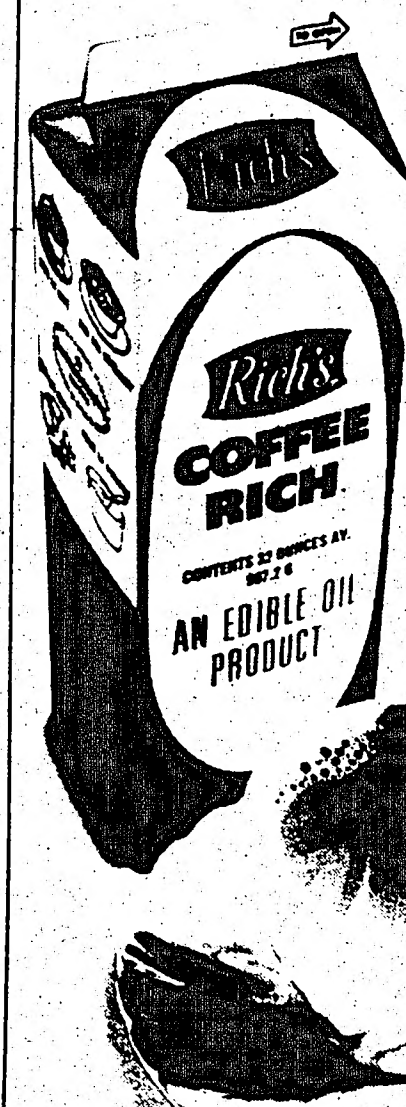
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ber 4, 7:45 p.m., 14 View-
mont Ave. Admission only
\$1.99.

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Branches for all age groups
with year round social, cultural
and educational activities.
Congenial atmosphere for
men and women coupled with
many important fraternal
benefits needed by every per-
son. Call 121-1212 or
Harvey Weinstein, 638-1255,
9-5 p.m. or Sundays, 9:30-
12:30.

— Birth Announcements —

Peter and Sharon Reynolds
are happy to announce the
birth of their son, Simon
Charles, on Thursday, Novem-
ber 17, brother for Joanne
and Daniel. Proud grand-
parents are Mike and Rose
Jennissen, Ken and Grete Rey-
nolds of England and great
grandmother Mrs. Bessie
Zalken.

— Social Announcements —
Mazel Tov on the occasion of
your 50th wedding anniversary
Ben and Mary Tully. Love,
your grandchildren, Lynda,
Karen and Arlene.

APARTMENTS FOR RENT
1 bedroom unfurnished apt
in 2 storey, all conveniences,
hydro, parking, air-condition-
ing included. Call after 4, 787-
0093. Reasonable price.

Bathurst-Sheppard, perfect 1
bedroom apt., big balcony.
\$265 including linen, dishes,
parking. Dec. 1, 783-6887.

Exclusive
Penthouse Suite
Bathurst-Lawrence

Adults Only
A luxurious 4 bedroom, 3
bathrooms, walnut paneled
den, step out from any of
three doors leading onto a
breath-taking view of downtown
Toronto. Recreation facili-
ties, shopping at your door-
step. For your convenience,
laundry room facilities
available on same floor. See-
ing is believing! For appoint-
ment to view, call Mrs. Stone,
223-6550.

Bathurst-Neptune, lovely 2
bedroom, balcony. Vacant.
638-1237.

Bathurst-Steeles-Courtland
luxury 2 bedroom, air-
conditioned apt., broadband,
appliances. 633-8286.

1 and 2 bedroom apartments,
unfurnished. Bathurst-Finch.
Excellent transportation and
shopping. Call: 368-0017 or
630-8785.

Furnished junior 1 bedroom,
prime area, 4 months, luxury
facilities, swimming pool,
squash courts, parking, etc.
Available January 1st. 661-
5333.

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Large bedroom apartments,
efficiencies, pullmanettes, fac-
ing ocean, near synagogues,
shopping. Reasonable week-
ly, monthly, seasonal rates.
Free continental breakfast.
Ocean Front Hotel Apart-
ments, 1230 Ocean Drive,
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ARTICLES FOR SALE

Firewood, mixed hardwood
only. Dried and seasoned 15
years. 884-3391.

ARTICLES FOR SALE

Great Chanukah gift! Personal-
ized acrylic key rings, small
\$3.25, large \$3.75. Order
now, it'll be ready in a few
days. 783-1487.

Continental beds, \$39.95 and
up, all sizes up to king size.
Oakland Bedding, 338 Oak-
wood Ave., Toronto, 651-
6685. We always give instant
delivery.

Mah Jong set in case, five
racks, good condition. \$18.
789-5089.

Don't leave your jewellery,
bonds, cash or other valu-
ables lying around. Lock them
up in your own Mini Vault,
only \$79.95. Call 222-5449
and arrange to see it. Ideal as
a Chanukah gift!

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Meat market on Bathurst St.
Willing to sacrifice. Evenings
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BUSINESS OPPORTUNITY

Principal with funds up to
\$50,000 wishes to invest in or
purchase small successful
business. Reply Box 5049,
CJN, 562 Eglinton Ave. E.,
Ste. 401, Toronto, Ont. M4P
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Excellent location, tailor, fur-
rier, leather clothing and al-
terations. Fully equipped
workshop for rent. Yonge-
Bloor, 2nd floor. \$250 monthly.
962-2058, 922-6992.

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Downsview spacious luxury 1
bedroom in A-1 condition.
Every convenience. 743-4888.

Yonge-Steeles, spacious 3
bedroom, appliances, 2 car
garage. 661-3901.

Condominium Owners
Decorate your condomini-
um. Experienced Miami in-
terior designer can save you
money on complete furnish-
ings. Call (305) 940-4786.

— Birth Announcements —

\$42,900 — Priced To Sell
University City — 8 1/2% Mtge
Terrific value for only \$42,900
3 bdrm. condo. apt. with
laundry rm. Offer separate
living room, 18'x12' sunken
14'x10' dining rm. & eat-in
kitchen. 1 1/2 baths, broad-
loom, fridge & stove, full
recreation centre, under-
ground parking. \$4,000 down.
Immediate possession. Mr.
V. Monaco, 881-2827, 881-
5556.

V. Monaco Real Estate

LIL RUSH

Bathurst-Sheppard
Lovely 3 bdrm, 2 baths,
kitchen with window, appli-
ances. Excellent open mtg.
Mrs. Ender, 636-5200.
Lil Rush R.E. Ltd., Realtor

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— FOR RENT —

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Beach, luxury furnished 2
bedroom, 2 bathroom for Feb-
ruary. Phone after 4 p.m.
636-7729.

Furnished 2 bedroom apart-
ment available from April on-
ward and 3 bedroom apart-
ment available from January
in new building at Palm Aire,
Ft. Lauderdale. Call 226-
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Deluxe efficiency and 1 bed-
room apartments. Daily maid
service, pools, restaurant,
lounge, live entertainment.
1/2 mi. to shopping, golf,
tennis, fishing — \$450 mon. &
up to 12/15, \$850 mon. &
up to 4/15. Sirocco Beach
field Beach near the heart of
condominium area of Ft. Lau-
derdale & Pompano Beach.
Toronto office, 787-2706.

2 bedroom garden apt. Beau-
tiful Bay Harbor near Ameri-
cana. Season. 653-5819, 638-
0172.

Ft. Lauderdale, Oakbrook Vil-
lage, 1 bedroom, 1 1/2 baths,
monthly. 633-8875.

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Large bedroom apartments,
efficiencies, pullmanettes, fac-
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shopping. Reasonable week-
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North Miami Beach, 1 bed-
room, 1 1/2 baths, near ocean.
Fully furnished, pool, sauna.
\$550 monthly, minimum 3
months, or will sell. 279-
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True garden corner apt., 2
bd., 2 baths. Fls. room with
closet, living room and bath
beautifully papered, 2 wall
mirrors, outside canopies,
central air conditioning,
beautiful clubhouse, swim-
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The Ultimate Vacation. Luxu-
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3 bedrooms, 3 bathrooms,
den, backyard, pool, 32 tennis
courts, 3 golf courses, mag-
nificent clubhouse, entertain-
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Ideal for family or two cou-
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storey condominium at ocean.
2 pools, beautifully furnished,
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Limited number 1 & 2 bed-
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Golf, Boat, Swim, Tennis.
Relax in warm, sunny Palm
Beach. Choice ocean or lake
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Hills condominium, 2 bed-
rooms, 2 baths, furnished,
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tion. Reasonable. 305-963-
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Miami Beach, central, lovely
condominium, furnished,
2 bedrooms, 2 baths, must sell!
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Limited number 1 & 2 bed-
room furnished or unfurni-
shed apartments overlooking
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Companions, Cleaners, La-
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Professionally trained, well
screened household and nurs-
ing staff, companions, nan-
nies, etc. Free to travel. Full
or part time. Available at
Gallagher's. Call 967-1136.

Steeles-Bathurst
\$51,900. Exquisite 3 bedroom
bungalow, fireplace in living
room, fully broadloomed, 4
appliances. \$34,000 mortgage
at 9 1/2%. Finished rec room.
Flexible possession. Rick
Frankel, 226-4990 or 491-
2303.

York Mills-Leaside
\$65,000. Lovely bungalow on
quiet street, big lot, large
kitchen with loads of cup-
boards, 2 baths, finished
basement with spare bed-
room and rec with fire. Call
Liss Auslitz, 226-4990.

Thornhill Executive
Gorgeous bungalow, 3 bath-
rooms, 2 fireplaces, finished
basement with walkout to gar-
den and 2 extra bedrooms, 2
car garage. Move in now or
later. Asking \$98,000. Call
Lyn Broughton, 226-4990.

\$55,900 — Only \$3,500 Down
Large 4 bedroom townhome
near 3 buses, new mall, 20'
master, 3 baths, 5 appliances,
broadloom, attached garage,
choice Don Mills and Steeles
location. Judy or Dean John-
ston, 226-4990.

Nymark-Leaside \$8,000 Down
Cheerful 4 bedroom detached
family home on child-safe lot.
Close to schools and TTC.
Spacious kitchen, 2 baths,
finished rec room plus den.
Call Dina Segal, 226-4990.

Lower Village
Gracious 6 bdrm. Tudor home
with main floor den, laundry
and bath. Ensuite master.
Walkout from rec room to
lovely garden. Asking \$159,
000. Exclusively with Sheila
Iseman, 222-4940, 789-7616.

Bayview-Steeles 5 Bdrms.
Impressive family home fea-
tures main floor family rm.,
custom finished lower level.
Is perfect for parties & teen-
agers. In-ground pool, central
air, many extras. Asking
\$149,000. Sheila Iseman, 222-
4940, 789-7616.

Babysitter wanted, mornings
only. Lawrence-Bathurst ar-
ea. Call after 1 p.m.: 781-
4105. No Saturday calls.

Babysitter — light house-
keeping for 6 month old baby,
1 afternoon per week. Law-
rence-Bathurst. 787-9674.

Bookkeeper-audit technician
required by chartered account-
ants. Must have 3 years
experience with public ac-
counting firm. 484-7775.

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counting firm. 484-7775.

Classified Ads

'Best peace chance'

SAN FRANCISCO (JTA)—Deputy Secretary of State Warren Christopher says that President Carter "does not intend to miss the moment" presented by the Sadat-Begin meeting and that "despite the pitfalls and difficulties we now have the best chance since 1948 for real peace in the Middle East."

Addressing the 54th biennial assembly of the Union of American Hebrew Congregations, Christopher, who was acting secretary of state while Cyrus Vance was visiting Latin America, gave the first detailed response by the Carter administration to the recent events in Jerusalem.

"We see this initiative as a beginning. It fore-shadows the face-to-face negotiations which must come between all participants in the conflict if the vision and imagination displayed in Jerusalem over the past few days are to be translated into reality," he said.

Christopher declared, however, that in bringing the peace discussions to Geneva, one cannot avoid either the participation of the Soviet Union or the question of the Palestinians, "not if we want a real chance for peace."

Unique Metro mission

TORONTO — In early 1978, 30 women will take a trip that has never been attempted by any group of Canadian Jews.

Mission Thirty, organized by the United Israel Appeal women's division, has a gruelling 16-day itinerary which includes Warsaw, Cracow, Auschwitz, Bucharest and Israel. It is the realization of a three-year-old dream for Phyllis Tapper, mission chairman.

She firmly believes that remembering is not enough. "In this, Israel's 30th year, we must search for our individual and collective Jewish identity. Our present and our future are welded to the past. To realize who we are and where we are going, we must know where we have been...we must talk with the old Jews of Poland and Romania...stand at the Warsaw Ghetto...at Auschwitz and confront the past before going on to the present and future in Israel."

Mission Thirty, named both for Israel's 30th anniversary and for the maximum number of participants allowed, will be made up of women from across Canada.

There is still a limited amount of space available. The group departs from Mirabel International Airport on Feb. 22, returning on March 10.

For information, contact Thelma Robins, at 781-9309.

BATHURST-FINCH LA CORONA

25 Cedarcroft Blvd.
Jr. 1, 2 & 3
Bedroom Suites
Available

- Indoor Pool
- Sauna
- Hydro Included

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KADISH SERVICES AND OBSERVING YAHREIT
AND MEMORIAL PLAQUES
Endow Ner Israel in your will or bequest.
CALL 638-2360

OBITUARIES

We mourn the passing of Bluma Federman at Baycrest Hospital on Sunday, November 20. Dearest beloved sister of Edith Druker, Freda Klingman and Rose Freeman, loving aunt of nephews and nieces and great-nephews and great-nieces. Funeral services were held at Benjamin's Park Memorial Chapel on Monday, November 21. Shiva was observed at 30 Sandale Gardens, Downsview.

Cohen, Rose - On Nov. 20, late of 22 Southbourne Ave., Cohen, Ruth - On Nov. 12, late of 44 Sexton Cres.

Dean, Harold - On Nov. 13, late of 841 Sheppard Ave. W., Demmon, George - On Nov. 10, late of 197 Marlborough Pl.

Disenhaus, Morris - On Nov. 12, late of 6 Sonata Cres., Federman, Bluma - On Nov. 20, late of 48 Goddard St.

Finkelstein, Fannie - On Nov. 18, late of 35 Canyon Ave., Fox, Abraham - On Nov. 18, late of 21 Tichester Road, Freeman, Kenneth - On Nov. 20, late of 272 Greenfield Ave.

Goldberg, Lillian - On Nov. 13, late of 316 Chelmsford Ave., Gordon, Sol - On Nov. 11, late of 650 Briar Hill Ave., Hoffman, Aaron - On Nov. 20, late of 15 Lowermore Ave., Jershomowitz, Helen - On Nov. 16, late of 6 Centurion Ct.

Kestenberg, Joseph - On Nov. 17, late of 38 Barrydale Rd., Lewis, Irwin - On Nov. 12, late of 56 Palm Drive, Michalovsky, Emilie - On Nov. 15, late of 238 Lonsmount Drive, Robins, Ruth - On Nov. 10, late of 135 Morrison Ave., Rosenberg, Goldie - On Nov. 21, late of 23 Almont Road, Seifman, Saul - On Nov. 11, late of 24 Menin Road, Sheinfeld, Aaron - On Nov. 15, late of 160 McNicoll Ave., Sloan, Lou - On Nov. 12, late of 27 Heath St. W., Steinberg, Jean - On Nov. 19, late of 15 Flavian Cres., Swartzfeld, Arthur - On Nov. 12, late of 44 Hillmount Ave.

Translation, French, English, also typing. Reasonable. Call Sol, 782-4334.

Hebrew typing done in my home. 661-2208 between 7-10 p.m.

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Academic Tutoring Service

Specialists in all subjects Primary through Grade 13 Central-North Toronto 889-8834

Mathematics tutor available for high school. Grades 9-13. 788-7452.

Tutoring Centre, Grades 1-13 including university. All subjects, specializing mathematics. 789-5454.

Experienced elementary classroom teacher, tutoring grades 1-8. No Sabbath calls. 656-2120.

Unusual/Elegant/Beautiful! Some of the words describing our invitations announcing your Simcha. Come visit us, look at our exclusive line of wedding, Bar and Bat Mitzvah and party invitations. Gift giving - personalized stationery can be the answer. A new business look - our design department is here to serve you. "Personally designed with you in mind."

The Printed Word 558 Eglinton W., 484-4600 Mon.-Fri., 10 am-4 pm. 2

Stoves, fridges, washers, dryers, air conditioners, commercial refrigeration. Mottie Nussbaum, 781-3612.

Services

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Yoram's Plumbing. Repairs, renovations, new work. Residential, commercial and industrial. Free estimates. Lic. MFL516, 661-3872, emergency, 245-5544, pager 55848.

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Painting, interior, exterior, wallpaper, guaranteed. Call anytime, 536-0777.

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Symbol of inspiration

Chanuka observance source of strength

By RABBI DAVID S. ZLATIN

Today, more than ever, the holiday of Chanuka is of importance to today's thinking Jew. The parallels of history become more and more obvious as time passes. The theme of Chanuka is success over an enemy though great faith in Hashem and self-motivated action (of a military nature).

But we know the theme is even greater than that; it is a rededication of one's entire being to service to the Creator. This then is a recognition of the miracle inherent within Chanuka.

But a question arises regarding the nature of the miracle. Can we define it merely as the cruse of oil, burning for eight days; that single item left pure from the sacrilegious hands of the Syrians?

Or is the miracle the establishment of a new, independent Jewish state, after decades and centuries of subjugation?

Perhaps the longest lasting effect of this great miracle is the strength that we draw from the whole event. It is a motivating factor for Jews in the 20th century to know of Jews who were so proud of their Jewishness that they were willing to sacrifice their very lives for the freedom they held so dear.

Daily those Jews were ready to defend their heritage and to observe it. Their success came from a combination of faith in Hashem and their self-motivated actions.

Today, we have Maccabees as well. These brave, young Israelis perform feats that would parallel the challenges that faced our heroes of days long past. The Israeli Defence Forces not only protect the borders of Eretz Yisroel, but they monitor flight patterns of air traffic throughout the world, ready to come to the aid of our brethren — be it in Entebbe or elsewhere.

As miraculous as it was for Judah Maccabee and his men to defeat the Syrians, let us not forget the miracles of 1948, 1956, 1967 and 1973. Hashem did not let the Jews down then and He is not letting the Jews down today.

So in the year 5738, when we ask why Chanuka, it is not a question, but rather a reaffirmation of the pride in our heritage as Jews. We are links in the eternal chain of tradition. These are links that remain as long as there is faith. We have been witness to our own miracles. Even within the Holocaust, Chanuka was a time for renewed faith and hope.

I feel compelled to share with you the following true account of one such Chanuka.

A young teenager kept a diary in Buchenwald, in which he entered the Hebrew dates and festivals. His name was Simcha and the following are his own words: "I discovered with great delight that Chanuka was only a few days ahead. I decided that we should light a little Chanuka lamp even in Buchenwald, and that this would go a long way toward restoring our morale."

"Two problems had to be overcome: oil had to be 'organized', and a place had to be found where the lighted wick could not be seen. There was no lack of oil in the factory, but how could we smuggle even a few drops into our barrack in time for the first night of Chanuka?"

"We knew of course that Jewish law did not compel us to risk our lives for the sake of fulfilling a commandment. But there was an urge in many of us to reveal the spirit of sacrifice implanted in our ancestors throughout the ages."

"We who were in such great spiritual as well as physical distress felt that a little Chanuka light would warm our starving souls and inspire us with hope, faith and courage to keep us going through this long, grim, and icy winter... We decided to draw lots. The first name would have to steal the oil; the third would be responsible for it, and hide it until it was needed; and the fifth would have to light it under his bunk."

"I was drawn fifth. At the appointed time I put the oil in the empty half of a shoe-polish tin, and took a few threads from my thin blanket, and made them into a wick... I made the three traditional blessings, and a little Chanuka light flickered away slowly, under my bunk."

"Not only my friends from the 'religious' table were there with us, but also many others as we all joined together in traditional Chanuka songs. For a moment nothing mattered. We were a group of Jewish people fulfilling our religious duties and dreaming of home and of bygone years..."

The Nazis smelled the burning oil and were about to search for it when an air-raid warning sounded. Simcha kept on muttering the traditional blessing to the G-d who wrought miracles for His people in past times and in our own time. (from S. Unsderfer, *The Yellow Star*)

Ultimately one does not need to ask, "why Chanuka". The symbol of the candles burning brightly has been the inspiration for countless latter-day Maccabees. They are the candles that burn with hope for the future, and forever strengthening the eternal trust of the Jewish people in Hashem.

Rabbi Zlatin hails from St. John's, Nfld.

Menoras have appeared on many Israeli stamps



stamps

By CHAIM YEHUDA

The menorah, emblem of the state of Israel, has appeared on many of its



stamps, including two of the most attractive ones, the 1,000-pruta definitive issued in 1952 and the Independence Day commemorative released in 1955.

The blue and silver-grey menorah stamp designed by O. Wallish is considered by many to be one of the most beautiful stamps issued by Israel.

It contains the double Jewish theme of the emblems of the 12 tribes with the menorah of the Second Temple in the centre.

The Independence Day stamp in a deep rich green depicts the actual emblem

of the state with the seven arms of the Menora alight, flanked by two olive branches on each side. This 150-pruta stamp was designed by G. Hamori. These two stamps were both printed by the photo-

lithography process in sheets of 20 with five tabs and line-perforated 14.

There is an increasing contrast between these two stamps. The 1,000-pruta stamp would now

cost about \$250 mint with tab and in the vicinity of \$15 mint without tab.

One might conclude that it is usually worthwhile to obtain high values as new issues rather than

waiting until they may become expensive.

It must be emphasized that the menorah which has been referred to is not the eight-branched one used for this coming festival.

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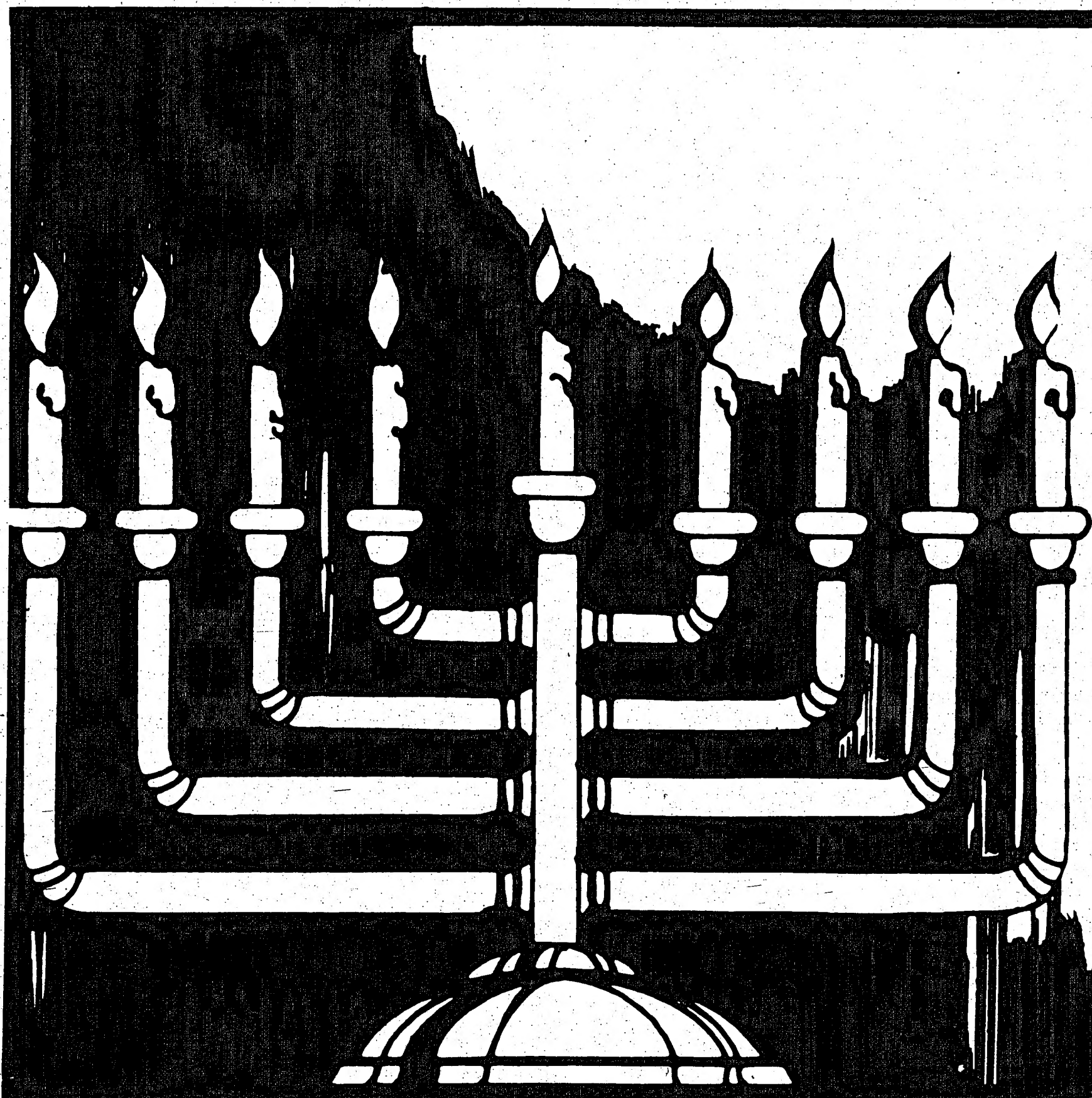
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